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The Historical Evidences of Christianity.—Present Benefits.

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VII.

(Continued.)

[NOTE—This, like the former articles on the Historical Evidences of Christianity, was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it has some interest to the general reader as well.—T. R.]

III. **T**HE third great problem of the world is, *how to make men good*. The great aim of all religions is more or less to make men give up old and selfish habits and make them new men,—godlike.

The great religions of the world are six :—Hinduism, Mohammedanism, Confucianism, Buddhism, Taoism and Christianity. The non-religious population of the world are not equal to the Hindoos in character. Although Hinduism has flourished for several thousands of years in India, still India, not only continued divided into many kingdoms, but these were perpetually at war with each other, because their religion had insufficient power to change the hearts of men ; therefore in 1526 God gave India over to the rule of the Mohammedans. Still Mohammedanism was little better than Hinduism, so in 1761 God began to give India into the hands of Christians to rule. Hinduism only flourishes in its own country and has no desire of saving the world, but Mohammedanism, though it speaks of saving the world and looks on itself as far superior to any other religion, yet when we compare its fruits with those of other religions, it falls behind some of them. Thus Persia, Turkey and Egypt are not as flourishing now as before they came under Moslem sway. Perhaps Mohammedanism itself has retrograded, too, like the religious life of some individuals.

As to Buddhism,—all the great nations that once followed it, such as India, China and Japan, do no longer maintain it as

their national religion. Those who give it the chief honor to-day are the small and ignorant kingdoms of Siam, Mongolia and Thibet. As to Taoism,—it has not spread anywhere out of China. Its knowledge does not grow with the needs of men, and largely believes in charms, and it does not recommend itself now to intelligent men; so God has given over China to the rule of Confucianists. These have very high moral teaching, in many points precisely the same as that of Christianity: such as benevolence, righteousness, worship (though the forms differ), knowledge and fidelity. It remains to be seen whether they will fill up what is lacking in their teaching from the higher teachings of Christianity, and adapt themselves with sufficient rapidity to meet the fresh needs of the times.

Christianity holds that repentance is the door of the Church: in other words they who enter must become new men as if born again. True Christianity requires in its followers daily prayer and communion with God, so as to get instruction as to their own salvation and that of their fellow-men. Christianity, too, seeks daily to put this into practice and takes measures for the salvation of men without distinction of race. This arises from continued meditation on the love of God. As He does not wish that any one should perish in sin, the Church meets at least once a week to exhort men to repentance. This exhortation is not mere empty talk. Every year hundreds of thousands are converted from seeking their own interest to devoting themselves to the salvation of others, sacrificing themselves in various ways for the good of their fellow-men. Their search is not after earthly honors, but to be found accepted of God and to recommend themselves to the consciences of all men. (For illustrations see Chaps. V and VI). These men, although belonging to different countries, are one in heart and members of the one kingdom of heaven upon earth. Besides the immense sums spent for the good of their own countrymen at home, Protestantism alone spends annually on foreign missions over one million pounds sterling, and about a fifth of that in China. Their motto is, "Seek ye first the kingdom of God and His righteousness," knowing that food and raiment will then come without the asking.

True Christianity does not destroy any good that is found in other religions. Like its founder, it comes not to destroy but to fulfill, supplementing what is lacking in other religions, aiming to make its followers perfect as their Father in Heaven is perfect.

From this follows two great consequences; one is that the Christian Church becomes almost omnipotent; God protects it, all good men rejoice over it and all nature serves it; its members, because they carry out the will of God, are His children and heirs,

and know that sooner or later the whole world will become subject to the kingdom of heaven. The other is, that Christians are confident of immortality. Because God is everlasting, they, having been born again and made partakers of the divine nature, are everlasting also. Only their bodies shall return to dust; their souls shall ascend to heaven. Since they have this hope they fear neither fire nor water; they are imperishable!

So long as sin abounds in the world so long will the renovating power of Christianity be indispensable.

So much about the power of Christianity to *make men good*.

IV. The fourth great problem of the day is how to *educate* the nations so as to bring the most important knowledge within reach of all.

The Hindoos have remained for over 2000 years, with little improvement in their education. When their population greatly increased, they could neither support them, give them peace, nor make them good. The Mohammedans have remained for twelve centuries with but little improvement in their education, so when the populations of their various countries increased, they were not able either to support them or to govern them in peace, or reform their manners.

In regard to Christian nations of the West they added early Christian and mediæval education to the ancient education of Greece and Rome, and thus got a better idea of God, the supreme ruler and father of men. To that education was added that of the renaissance and the reformation. They then got better ideas of individual liberty and liberty of conscience. To that they added the study of sciences, mechanics and arts,—the study of laws of nature and their application to the needs of man,—as well as the study of comparative religions, history, literature; and thus got better ideas of nature and sociology. Thus modern education embraces the historical, the comparative, the general and the specific departments; covering everything that is considered important for the support, the peace, the moral, spiritual and intellectual advancement of the people.

As to their *methods* of education they were at first sporadic, left to the free-will of the wealthy who might be fond of learning. Then the monastic and episcopal schools were established. Afterwards the various colleges united to form universities in different countries, which from time to time regulated and reformed the course of study; these were generally under the guidance of ecclesiastics. In modern days, governments, by the advice of practical statesmen, have guided education by their curriculums and examinations.

At first, only the wealthy could obtain first-class books and first-class teachers. After printing was invented, education became more general. The Romanized mode of printing is also a great improvement on the ancient idiographic method used in Egypt, as it enables the student to learn much faster than formerly. So also was much time saved by using the vernacular of each nation for Greek and Latin. Lately most of the Western nations compel all their subjects to attend school. To meet those who complain of poverty, many governments make primary education entirely free. The best from the primary schools are sent to the secondary schools, and the best of these again are advanced to the universities. In most countries there are large scholarships, enabling the best students to enter not only the best colleges of their own country, but also to travel abroad and study in the best universities in foreign countries.

Upon modern education about five shillings per inhabitant per annum is spent in Western countries; about nineteen per cent. of the population are at the primary schools at any given time in England. Although the expense is great they do not grudge it, because they regard it as seed-money that will bring in a rich harvest.

Religious education is mainly given on the Sabbath when public business is closed. All classes are invited to church; the religious attend. Learned societies are formed to advance every branch of knowledge by encouraging original research. These societies publish their results in periodicals, giving the world the benefit of their studies. Public free libraries are also established in all great cities where men can have easy access to the best information in the world.

The result of all this education is that the *nations who know most get the best of everything in the world, and the nations who know least get the worst*. This fact should be well considered, for the rise and fall of nations is involved in this. Japan and India are rapidly following the example of Europe in education.

The object of the Christian Church, as defined by the ancient prophets and our Lord Himself, is to save the whole world from sin and suffering of all kinds. The prophet also says that "*knowledge*" is to be the *stability* of Christ's kingdom; therefore the best missionaries, in all ages and countries, if unable to take a leading part in education, have always strongly supported it. Their object is to teach the best to all nations alike as brethren of one family, feeling certain that this is the will of God, the great Father of all. If China wishes to be first again among the nations of the earth, it must immediately introduce modern education and

adapt it to China's needs. Among all her friends none are more willing to help her in this than the Christian missionaries and the Churches they represent.

Thus Christianity is a great help in the *education* of the nations.

There are now in the world about 6000 missionaries; not sent by the rulers of their respective countries, but in obedience to what they believe to be the call of God. As God wishes to save men, so do these desire to save men. As God does not wish that one should perish, these also think of every method of relief. As God looks upon all nations as members of one family, so these strive to make peace among the nations and to get them to live like brethren. As God does not desire that any class should be bound in extreme poverty, so these study methods to save from poverty. As God desires to save men from sin as the root of all troubles, so these devote themselves to the moral and spiritual reformation of all men. As God does not desire that one should perish for lack of knowledge, so these devise means to teach all men what is necessary for the life that now is and for that which is to come. As God loves all men without distinction of race or nationality, so these men go forth for the salvation of all nations; and this is how Christianity is solving the great problems of the present day.

CONCLUSION.

In concluding this outline of the Historical Evidences of Christianity, let us once more glance at the various continents and see how Christianity meets their various present needs.

In Europe, though people differ in the depth of their religious convictions—some being only nominal, while others are real—the greater part of the statesmen, professors, merchants, as well as other classes, are perhaps more Christian than ever they were. We judge this by the increase of the number of Christian institutions. We will only notice two of the most conspicuous instances. One hundred years ago Europe did little for foreign missions. Now missions are established in every part of the globe. Whereas by not distinguishing between the true and false, all religion was rejected for a time in France, and great evils soon filled the land. Christians are, therefore, chosen for their chief posts, not because they are Christians but because they do their work better. In America it is the same as in Europe.

In Asia the greater part of the European officials in India, high and low, are Christians. These constantly publish in their reports that the progress of India is immensely indebted to the work of the Christian missionaries. The present system of education

there, both in the vernacular and in English, was commenced by the missionaries Carey and Duff. Chesub Chunder Sen, one of the leading moral reformers of India, who died a few years ago, though not himself a professed Christian, went so far as to say that India was not kept submissive to British rule through the excellence of its government or the number of its soldiers so much as by the good influence of its missionaries. In Japan, at the opening of the first Diet of their Parliament last year, the three men chosen for the most responsible positions in the Lower House were Christians. In Africa, in modern times, no man has done more to rouse interest in the sufferings of Africa and to organize measures for its deliverance than Dr. Livingstone. In Polynesia, the inhabitants of the islands, during the present century, have almost all successively asked foreigners to direct them in the management of all their affairs, and these foreigners were Christian missionaries.

Christian statistics of the world in brief are as follows:—The number of Christians

in 1800 was 200 millions.

in 1880 „ 410 millions.

The number of people under Christian rule

in 1830 was 387 millions.

in 1876 „ 685 millions.

Since then many more millions in Africa are practically under Christian rule. The land of the world under Christian rule has increased ten times during the last 400 years. Now about eighty per cent. of the area of the land of the globe is under Christian rule, while the sea is almost entirely so.

This rapid growth of Christian influence and Christian rule is because it is they who preëminently solve the great problems of the day.

Let us apply these things to the present situation in China. We have seen that the population of China increases at the rate of thirty millions every ten years. This is like adding the population of a European kingdom in that time. If no improved methods for support, peace, goodness and education are devised, how can there be any permanent peace or safety? There are in China a few mandarins who understand these things in some degree, but whenever these memorialize for some improvement, they are hindered by the ignorance of the many who, by their conservatism, bind their fellows in ignorance and death. Here lies another turning point on which the safety of the whole empire depends. *The literati must be better informed.* If the missionaries had not the best interests of China at heart, they would say nothing about morals or education, and China would soon fall a prey to European nations; but because

they wish well to China they are incessantly urging the need of better education, as well as establishing Churches to raise the general character. Although missionaries differ in intelligence and learning like every other class of people, yet as a body the various methods of reform are well known to them. It is surely not a small matter that they advise the adoption of measures which will bring an annual income to China of 200 *millions sterling*, together with the most likely methods of enjoying it peacefully and permanently by introducing to its people the highest instances of light and love known on the face of the earth! Every province has some such men.

The first fruit of their influence is already seen in China. Most of the Chinese literature about Western nations has been produced by missionaries. Most of the translations of mathematical, scientific, industrial, political and historical books have been made by missionaries in Peking, Shanghai and elsewhere. The translation of Chinese literature into Western languages has also mostly been done by missionaries. As has been already shown, the starting of steamers, mines and railways was by men who were educated in mission schools. The educational mission to America was also led by a Chinese Christian. The training of medical men and the establishment of high schools of modern education in the interior of China has been mainly if not wholly done by missionaries. Thousands of Chinese men and women throughout the empire annually profess change of heart and devotion to every good work. They build chapels, open hospitals and schools at their own expense, but in consequence of the teaching of the missionaries. The missionaries, however, could be of far greater service to China were it not for the circulation of disgraceful anti-Christian libels, which is regularly done by the re-publication of King-shih-wên-shū-p'ien (經世文攬編,) P'i-shie-shih-lu (辟邪實錄) and others like them. As some of these are sold in government book-stores, and as the authors and publishers of the books are not punished according to law, not only the ignorant but also intelligent scholars and mandarins come to believe that these libels are true. Under these circumstances it is no wonder there is strong opposition, riots and even massacres. How can it be otherwise?

These are sad proofs that China has great need to improve her morals. Whenever men, religions or nations cease to respect goodness but deliberately reject it and abuse it, they are in great peril.

This persecution of the good and the encouragement of the wicked in the past is beginning to recoil on the Chinese government now in the indemnities it has to pay for the lawless riots it has engendered by allowing these libels against Christians

to go unpunished, and in the disaffection of all the good people with these conservatives who seem to prefer the starvation of the people to allowing them to learn anything from foreigners.

It is to be hoped, however, that the recent edict of the Emperor will be the beginning of a new policy.

If every reader of this book were to resolve henceforward not to allow a single day to pass without considering the pity of God and that of His true children for all human suffering, and daily to do something towards the salvation of the increasing millions of China by the increase of better knowledge and higher virtue, then indeed would many much needed reforms be soon set on foot throughout the empire.

The wonderful reforms of Western civilization are enormous; but still these are, comparatively speaking, only branches. Christianity is the greatest source of blessing, producing powerful effects for good in the material, intellectual, political, social, moral and spiritual departments of life. True Christianity is never final; the Holy Spirit is given to guide into *all truth* and to perfect us in love. As the populations increase and circumstances change, the various remedial methods of the Christian Church increase and change like the resources of a skilful doctor to meet the varying diseases of the world. Where the Holy Spirit is there must be growth,—*progress on all lines*. Ignorance and sin will be always lessened by the constant increase of light and love.

In the Jewish theocracy, Moses and the prophets taught *everything* that was necessary for the State then: Politics, finance, agriculture, education, hygiene and even warfare. In the new and universal theocracy, of which Christ is head as the Desire of all nations to deliver them from all ills and to give them plenty, peace, love and light, there is no department of life to which as true Son of God and Son of Man He *can* be indifferent. The best followers of Christ have the same mind as was in Him. Singly none can embrace all branches, but unitedly they can. The united spirit of all is to help according to their ability and the talents which God has given them in *every* good work. The Christian Church now is by far the greatest commonwealth in the world, and contains the best men of all Western nations.

Thus from a review of the relation of Christianity to the world, both in the past and present, it is perfectly clear that notwithstanding grave errors sometimes committed in its name, *true* Christianity has been and is now of incalculable blessing to mankind.

(THE END.)

Bible Revision.

THE difficulties in the way of bible revision seem not so much to lessen as increase with time. The causes for this are various. But chief among them, if not underlying most, there is a certain complacency in the work already done, a readiness to be satisfied, for the time being, with the translations now in use,—a feeling now and again openly expressed, that even should the present undertaking fail it is a comfort that we have so good a version to fall back upon. The interest of the discussion for those in Central and North China has centred chiefly about what may be called our Church Bible, the Peking Mandarin version, whose use in churches and schools is well-nigh universal; and it is with the N. T. of this version only that the present paper concerns itself. For it is regarding the defects in this translation that there is an apathy among many missionaries, as unmistakeable as deplorable; a lack of appreciation of the need of revision, such that trifling hindrances in the way seem to offer sufficient reason for postponement, and minor prejudices against the plan of the work are allowed to outweigh the Church's need. At such a juncture, any light upon the urgency of the demand for revision is to be welcomed; not as criticism for criticism's sake, but for the sake of a present boon to the Church. It is alone in view of this end, and in the hope that it may afford some stimulus to the flagging interest of the whole matter of bible revision, that the present paper is offered.

It would be difficult to overrate the debt of the Chinese Church to those Christian scholars of whose consecrated labors the present version is, and always will be, an enduring monument. Made in the face of difficulties, of which future translators will have a steadily lessening experience, it has stood these many years the attacks of more or less unsympathetic critics, whose hostile arguments have not infrequently returned upon their own heads. A great advance in fidelity of translation upon its predecessors, it has with them to a certain extent established a Christian terminology, and now has, in its turn, made plain the way for its successor. The work is no longer pioneer work. A generation educated upon such a version should be equipped for more perfect work than the earlier translators could possibly have attained, and such a fact is the triumph of a version and not its weakness. And, in point of fact, the way is open for an improvement, not such as between the Authorized and Revised Versions, but in the respect of accuracy and adequacy of translation, as between the Revised Version made from the Greek to-day, and Wickliffe's translation from the Latin Vulgate in the 14th century. It is the contention of the present

paper that the Peking version, while answering for use in chapel preaching and ordinary Christian instruction, is in portions all but useless for close exegetical training in schools and advanced classes. The confusion of terms, the obliteration of important distinctions and the variations in parallel passages, together with the frequently recurring inaccuracies of translation and unwarrantable liberties of paraphrase, give so large a color to certain portions of the New Testament that it is difficult to make plain the just rendering amid the entanglement of its context.

It may be said in general that all bible translation is governed by two principles: (1.) That the language of the translation should be intelligible and its style good; (2.) That it should be a faithful reproduction of the original text. The second is never to be maintained at the expense of the first, nor should the first demand the sacrifice of the second. All earliest versions, from the Greek down, have tended to emphasize the first principle to such a degree as to render the work largely useless for critical purposes, and the consequent reaction has, in all cases, tended to a slavish literalness, equally objectionable. As witness, in the Greek, the Septuagint and the version of Aquila. It is evident that the best translation is not always the most literal, yet it is essential that a distinct and clearly defined idea in the original, susceptible of translation into good Chinese, should be so reproduced, even though the idea thus unqualifiedly expressed may seem to Chinese readers unreasonable or unintelligible. It took years of patient study or growing experience to make the idea intelligible to those to whom it was first delivered; why then should we demand perfect intelligibility to the Chinese as a test of the worth of the translation? Our Lord himself deliberately spoke in many cases words incomprehensible to his hearers, knowing that they would not then be understood, but addressing himself to future generations. To translate down to the comprehension of the Chinese Church of to-day—not to speak of the comprehension of a Confucian teacher—is deliberately to sacrifice for no good end the just inheritance of the Church of the future. Platitudes are naturally easier of comprehension than divine mysteries; yet Paul was chary of platitudes and generous in the utterance of truths that lie beyond the analysis of pure logic. "God is love" is a proposition logically as unintelligible in English as in Chinese. How can a personal being be at the same time an abstract quality? Yet John wrote, "God is love," and not "the heart of God is love," and Christendom has come to count that mystery its dearest possession. Doubtless many a child of Christian parents in our day has wondered how Stephen could fall asleep while being tortured; the idea, without the teaching of relation behind it, is too bold for

intelligibility. Yet why should the ignorance of Confucianism be made the gauge by which to determine whether one of the Christian's most blessed hopes should be admitted into the Bible or relegated to a foot-note? Or is it a zealousness for good Chinese that bids our native brethren think of "them that sleep in Jesus" as "dead disciples of Jesus?"

Neither is it a matter of necessity, but a grievous weakness, that the deeper mystical element in the teaching of Paul and John should have been all but obliterated, and that those teachings which gentler souls in all ages of the Church have chiefly loved to ponder, have been submitted to the touchstone of a materialistic pedantry. Mere blunders of translation, or isolated inaccuracies, may be easily explained to a class of students; not so these radical deficiencies. How, from the present translation, is the full content ever to be given to the multitudinous platitudes that have taken the place of many of Paul's boldest utterances? The utter hopelessness of such an attempt has resulted, as needs must, in the preparing of special translations, in some cases, for classroom work.

There will be those who will deny this necessity for the transfer of a clearly defined idea in the original into one expressed with equal decisiveness in the Chinese, without apology or equivocation. Thus it may be said that in John ii, 4 it is necessary, as a concession to Chinese prejudices, to put in our Lord's mouth what he did not say, and what utterly effaces the peculiar meaning that, as all commentators agree, our Lord conveyed in what he did say, in the use of the unexpected word "woman" instead of "mother." It was a remarkable and significant circumstance that he did not, then and on later occasions, use the term which he often used to others, and which he applied even to Mary when he said to John the Beloved, "Behold thy mother." For the obliteration of the undoubted distinction in the original, there might be plausible excuse. But to select a better example, the audacious translation of Acts xxvii, 10, admits neither of explanation or apology, and may be passed without further comment until some one is found seriously to undertake its defence.

The above is a digression from the main purpose of the article, which is, not to adduce at random what we regard as the more striking examples of infelicitous translation, but to examine a single short passage, affording in close compass a sufficient number of unimportant but typical examples of departures from the Greek text. The passage is Romans iv, 17-25,—chosen not because the least accurate discoverable in the N. T., but because, out of the first five chapters of Romans examined for this purpose, it com-

bined the largest number of typical inaccuracies. The importance of the subject must be our only excuse if we seem to defend with unnecessary show of authorities what may appear criticisms of trifling weight,—accuracy in trifles being assumed to be as essential in the matter of bible translation as accuracy in passages of graver import.

(IV, 17.) The 17th verse begins in the Mandarin version: 亞伯拉罕信上主, 能叫死人復活, 使無爲有.

In English: "Him whom Abraham believed, even God, who quickeneth the dead and calleth the things which be not as though they were." (A. V. and R. V. the same). The difference between the Chinese and English is obvious. The Chinese represents Abraham as believing that God was able to bring the dead to life, the last two phrases expressing the content of his faith. It is likely that A. did believe this, but it is not what Paul says. He simply affirms that A. believed God, adding, himself, this characterization of Jehovah as the one who bringeth (not, is able to bring) the dead to life. All the great English translations from Wickliffe's* to that of our own day, emphasize the fact that the two phrases are added as a supplementary characterization of God pertinent to the thought of the passage, and that they do not express the content of A.'s faith. The best critical authorities are also a unit on the subject, saving one whose comment is rendered somewhat absurd by the editorial foot-note to the effect that the view expressed in the text is far less grammatical than the one generally accepted.

Again, the last of the phrases quoted above affords an example of a numerous class of errors, the marks of a tendency corresponding to the law of "reversion to type" in the animal world. In the Peking translation there is a noticeable tendency to reduce all bold and often beautiful variations from a somewhat commonplace original to the one standard; to eliminate from the Bible a class of truths, which, though incidental to the main thought of the writer and seemingly unimportant, yet, as side-lights, contribute largely to that vividness and freshness which make the Bible an inexhaustible repository of living truth. In the present case Paul represents God as "laying his commands on that which is not, as if it were,"† or, as some would say, merely "calling (*i. e.*, speaking of) that which is not, as though it were." A striking figure! God as the one to whom all future and yet unconsummated expressions of his will are as if present, spoken of as if accomplished facts, or made subject to his decrees as though living and responsive minds.‡ Of

* "He believed God: which God quickeneth dead men."

† καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

‡ 命無爲有 (Griffith John's translation).

all this the Chinese presents no trace. It returns to the common statement of creative power,—of which Meyer remarks that this whole interpretation is set aside by the one simple comparative ὥς, Alford concurring. All English versions give the same translation.* We cannot here multiply examples of this class of errors, whose name is Legion. A single instance may suffice to make clear, if the above has not already done so, the precise nature of our objection; a good illustration, because of the uniform badness of the translation in question. We refer to that spontaneous and thrilling outburst of Paul's (II Cor. ix, 15), "Thanks be to God for his unspeakable gift." The Chinese, clinging to its somewhat straitened vocabulary of religious ideas, gives us the inoffensive admonition, "(Ye) ought to thank God, because he has unspeakable, abundant grace."

Before leaving this verse, it is well to notice the quotation from the Old Testament, "I made thee a father of many nations." It is quoted word for word from the Greek of the Septuagint, and our English version gives it also word for word from the Old Testament. But the Chinese preserves its identity as follows:—

Old Testament, 我必叫你作許多國的始祖。

New Testament, 我立你作諸國之父。

A discourse to the Chinese on our Lord's, and the apostles', use of the Old Testament in quotation, is at present attended with some difficulty.

(18.) "Who against hope believed in hope, that he might become (R. V., "to the end that he might become" = εἰς τὸ γενέσθαι) the father of many nations." Here also, neither the Greek nor the two modern English versions, nor any of the earlier versions, nor the leading commentators, sanction the erroneous rendering of the Chinese: 亞伯拉罕....深信, 所以得作諸國之父。

In the words of Meyer, "such a view (that of consequence= 所以) is linguistically erroneous and quite at variance with the tenor of the discourse." There is some difference of opinion among leading commentators whether the aim (to the end that) should be referred chiefly to Abraham or to God, but all are agreed that the expression is one of aim or purpose, and not of consequence. With happy inconsistency the Peking translators have correctly rendered the same construction (εἰς τὸ εἶναι) in verse 11.

The inaccurate rendering of these logical connectives is one of the serious defects in the present version of the Pauline epistles. Not only are some of Paul's most powerfully cumulative arguments sawed up into modest lengths, to the entire effacement of the proper logical nexus, but not infrequently he is made to say what he did not wish to say—as in the present instance—and to

* "Who cleptd the thing is that ben not as tho that ben" (Wickliffe.)

leave unsaid what the symmetry of his argument conspicuously demands. As, *e.g.*, to allude to the example nearest at hand, it is apparently a matter of chance whether Paul's powerful "therefore," by which he proceeds to erect on the firm basis of what has gone before the logical consequence following, appears in the Chinese or not.

(19.) Slight exception can be taken with this verse, in that it follows the rendering of the A. V. It should be remarked, however, as presenting one of those cases where, as we believe, revision is needed. The R. V. reads: "Without being weakened in faith, he considered his own body," &c.,—a wide change from the old reading. The overwhelming weight of manuscripts is on the side of the revisers' text, all four of the oldest codices, representing both Byzantine and Alexandrian schools, holding to the same form. It is a case that would doubtless bear discussion, owing to conflict of authorities, yet the instructions given to the Shanghai Committee would seem to demand revision in such a case as this. It is perhaps worth noting that "because his faith was deep (or strong)," (Peking version), is no more a translation of "being not weak (or, without being weakened) in faith," than the Golden Rule of Christ is a translation of the Silver Rule of Confucius.

No criticism of importance is to be made of vv. 20 and 21. Whatever may be said of verse 20 as a translation of the English of the A. V., it is scarcely an adequate rendering of the received text, as a glance at the R. V. will indicate. And in the 滿心信主, one will look in vain for the vigorous strength of the "being fully certified" of Tyndale and Cranmer, or even for the strength of the patch-work expression by which the Peking translators have rendered the same word in Romans xiv, 5.

(22.) Of this 22nd verse, it is enough to say that it is entirely erroneous and misleading. The A. V. reads: "And therefore it was imputed (reckoned, R. V.) unto him for righteousness,"—being the literal rendering of the undisputed Greek reading. Other Chinese versions render the verse with greater or less accuracy, but the Peking version reads: 所以, 他因信得稱為義.

If there is one theological term whose usage may be regarded as more fixed than another in the Peking version, it is 因信得稱為義—"to be justified by faith." And the only possible interpretation of the Chinese of this verse, in consonance with what has gone before, is "therefore he was justified by faith." The truth of this statement is undeniable, but the place for its insertion is where the Bible inserts it and not where the Bible inserts a statement widely different. The absurdity of the translation becomes more evident when we consider that the same expression is rendered correctly a

few verses above (v. 5), while four verses below the translators use the same Chinese to render the expression "being justified by faith." Even this, however, which one would gladly regard as a printer's error, is less surprising than the rendering given in the last verse of Chapter V, to the generic term for righteousness, *δικαιοσύνη*, standing without qualification of any sort, viz., 稱義的道理. A more fatuous translation it would be hard to conceive.

(Vv. 23-24.) The same error as in verse 22 is twice repeated here. There is also an unfortunate adherence to the text of the A. V., as over against a strictly grammatical translation of the Greek, in rendering *τοῖς πιστεύουσιν*, "if we believe," and not "who believe," as in the R. V. The phrase is not conditional but appositive. "'Since we are such as believe' fairly presents the sense." (Revision Committee). So also, substantially, Meyer and Alford. The translators have in this case the good defence that they followed the sense undoubtedly put upon the Greek by the King James version. But even this defence is not always left them. A case of mere blundering occurs in I John iii, 3, "He that hath this hope in him purifieth himself even as he is pure." A glance at any critical commentary, old or new, would be sufficient, if the Greek were unavailable, to show that the meaning could only be as the R. V. more plainly gives it, "He that hath this hope set on him (i. e., God), purifieth himself." Yet the Chinese version fixes the error that is only suggested in the A. V., by translating, "He that hath this hope in his heart."

(25.) In this last verse, two typical errors are to be noted. The first is inconsequential, save as it offers an example of the utter confusion of distinctions that reigns throughout the N. T. in the respect of terms for sin. The A. V. reads: "He was delivered for our offences" (R. V., "trespasses,")—a word which the Chinese renders by the much suffering term 罪. It is the same word in Greek that appears in Matt. vi, 15, "If ye forgive not men their trespasses," &c. Here, the Chinese reads 過犯. The same occurs in Gal. vi, 1, "If a man be overtaken in any trespasses" (R. V.), where the Chinese has again 過犯. Yet in the present case we read 罪, which is the one word, if any, which is made to serve, even though reluctantly, as our generic term for sin. The confusion in this respect almost exceeds belief. We have "evil" translated by 惡 in one line, and in the next by 罪. We have the specific term "trespass" rendered 罪, and close by it the general term "sin" as 犯罪. We have "the law of sin," 犯罪的理, and two verses later the same appearing rehabilitated as 罪的法. "Ungodly," where the same term occurs both in Greek and English, is rendered indifferently by 不虔誠惡, 不敬主的惡

and the simple 罪. The word "transgression," the most specific of all terms, occurs seven times in the N. T., being in all cases similarly rendered in both the A. V. and R. V. Yet of these seven cases, alike in both Greek and English, but two are alike in the Chinese, the others ranging from 干犯 to the unqualified 罪. It is not only in the terminology of sin that this confusion reigns. Many examples of the same weakness in other connections might be cited. One of the most curious is that of Luke iii, 18, where, in a spasm of faithfulness to the Greek, the translators departed from the A. V., which says simply of John the Baptist that "He preached to the people," to make the very doubtful statement that he 宣講福音; while Philip the "evangelist," of whom the same word is used, is represented merely as a 傳道的, the word being correctly rendered in Eph. iv, 11.

Even the A. V., in the rendering of similar terms, "adopted a variety of expression which would now be deemed hardly consistent with the requirements of a faithful translation" (Revisers' Preface), but that version is fidelity and order in this respect in comparison with the vagaries of the Chinese text. It is a comparatively light indictment to say that there are innumerable distinctions in the Greek of which there is no suggestion in the Chinese; but it is a more serious charge that there are in the Chinese very many distinctions that have no existence in the Greek. To this latter class of mistranslations belongs the rendering 被害 for the expression "he was delivered." The natural and only correct translation would be, as indeed Dr. John's version gives it, 被解, or some kindred phrase. Yet the Chinese N. T. has no less than thirteen different forms of expression for the one English verb "to deliver up to," when standing under similar conditions for the same Greek original.

It should be said in conclusion that the force of the present argument is not dependent upon the correctness or incorrectness of the general principles laid down,—which we are not careful to defend,—but upon the validity of the criticisms brought against specific passages. And even should one, or two, or three, of these be rebutted by the appearance of unexpected weight of authority on the other side, yet it is to be remembered that similar specific charges may be brought to fill their place, not by the score only but by the hundred, and this without drawing upon the inexhaustible storehouse of the O. T. We are not one of those who regard every word and letter and vowel-point in the Old and New Testaments as sacred, being directly inspired of God in such a way as to guard against all error of whatsoever kind, or who would be unwilling to depart by a hair's breadth from a literal reproduction

of the original manuscript on the ground that they formed a book perfect in matter, style and expression, which might not be altered without grievous danger and presumption. We rather believe, with a recent writer, "that it is our duty to remodel, as it were, for ourselves, and to put into equivalents, rather of sense than of mere language, much of their highly figurative and intensely national expression." Yet we must do this for ourselves; no man or body of men is authorized or competent to do it for us. Accordingly, it is above all requisite that we should know for ourselves precisely what the original documents contain, and then, in their interpretation, gain from without whatever help we may be disposed to seek. But the right of the Chinese Church is, as ours, the right to the closest possible reproduction of the original, that they may judge of its merits and defects for themselves: a Bible, prepared not as a tract for indiscriminate distribution, or brought up to a certain uniform degree of literary finish, as though the work of one age and one hand, but faithfully reproduced, with all the original local coloring possible, as a document, of inestimable value, to be explained, paraphrased, corrected if you will, by scholars; but which, as a document, is in no case to be altered from the full significance of the best original, or consensus of originals, attainable. If in this there be errors, if there be obscurities, if there be inexactness or inaccuracies of any kind, let them be reproduced with a scrupulous fidelity; not of course in meaningless jumbles of words, but in such a way as to express not less nor more than the manuscript itself.

We are all agreed that the Bible will stand for itself without our vindications, introduced into the text with the same holy purpose and the same disastrous consequences as the emendations of copyists in the early Church. But if it be the part of translators to remedy Paul's *anacolutha*, to reconcile surface discrepancies and smooth away seeming contradictions, to substitute clear affirmation for vague suggestion, to correct inexact quotations, to clear up obscure passages, to soften asperities and alter all too daring figures of speech, to do away so far as possible with any purely local coloring and assimilate it to Chinese habits of thought,—if the translators are to yield to the strong pressure always exerted in *this* direction, then the just inheritance of the Chinese Church will be still withheld. Until it be taken for granted that the revisers have before them the task of elevating, enlarging, and to a certain extent fixing the Mandarin dialect (such a service as Luther did for German, and the early English translators for our mother tongue); that in selecting or creating the medium for the

expression of certain truths, a timid submission to the dictates of Chinese teachers must inevitably mean a poverty of religious expressions for the Church to come; and that it is only by a partial loss of the approval of present scholarly Chinese, boldly encountered, that the thanks of future scholars can be secured,—until such a time we must wait for the adequate translation of the Scriptures into the language of the people. May not that time be the present?

K.

Collectanea.

A LESSON FOR CHRISTIANS.—In North India, when the people buy a piece of cloth, they tear off a strip when it is new, and tie it to their sacred trees. So they give of their best, and expect a greater blessing on what is left. There is a lesson here for Christians.

* * *

A STRANGE SUPERSTITION.—In talking with one of the native Christian women the other day, I had occasion again to note the tenacious hold superstition has upon them, even after years of Christian teaching. She had a friend going to Shanghai, whom she wished to purchase for her a jade hair clasp. As she is a poor woman, I asked why she bought so expensive a one. "Why, to bury with me." "Bury with you?" I exclaimed, "Why should you wish that?" "They say if you bury jade with a person, his body will not decay." "Well," I replied, "I prefer the new body God has promised us; that will be free from pain, from sorrow and sin. I don't want this old body, which is full of pain, sorrow and sin to go with me. What do you want yours for?" She made no reply, but my words evidently set her to thinking a bit.—[E. B. L.]

* * *

CHRISTIANITY AND HINDUISM.—The following is the language used by the agents of the Arya Samaj in their endeavors to counteract the growing power of Christianity:—"They (the missionaries) have cast their net over our children by teaching them in their schools, and they have already MADE THOUSANDS OF CHRISTIANS AND ARE CONTINUING TO DO SO. They have penetrated into the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in our temples in a very short time. Why, the temples themselves will be converted into Christian churches! When our country is turned into the wilder-

ness of Christianity, will the herb of Hinduism grow? We must not fear the missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the government and Christianity, for the Queen Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away. Let caste and sectarian differences be forgotten, and let all the people join us as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools."

* * *

SHORT SERMON TO THE HEATHEN, BY ELDER TO SAN.—"There are three kinds of kingdoms,—kingdoms of earth, the kingdom of devils and the kingdom of God. We live now in an earthly kingdom, but shall not always live here. Everybody knows we must all pass beyond the generation; then, wither? According as you affiliate here,—with God or with devils. Devils have a kingdom; God has a kingdom.

"Devils deceive men; first, to do what? To worship heaven; not God in heaven, but heaven. Next, they say earth can produce; worship earth; then you have heaven and earth, father and mother—'Thi-ti Pe-Bô'—commonly worshipped in all this region. Then the Devil tempts men to worship idols, dead sages and heroes and other things, also to do every kind of evil. The devils have a place,—hell; in it are bad men, thieves, fire, worms, Satan, the head devil and all evil and woe.

"You know how it is. A man may have to do with thieves or to do with officers of the law as he chooses. But the man who affiliates with thieves, when the mandarin sends to catch and punish thieves, he is caught and his head is cut off, too; the man on the side of the rulers is safe. So it is here. If you worship devils, then after death to the devil's kingdom you will go. But worship the one true God in heaven, and He will receive you into His glorious kingdom; and there is no death, no sickness, no pain, no trouble, no tears, no care, only bliss forever—no end!

"This God has given His only begotten Son to die for our sins, that we all, believing and obeying Him, may go to that blessed kingdom. I used to be just as you are,—knew nothing about this true doctrine; senseless, senseless; nay, worse! For where I live, at Chug-lim, they worship a great pig, and I used to worship it. Think of that! Now, we have come here to-day, for this and only

this,—to bid you leave the false, cleave to the true; to flee from devils and turn to God.

"People say that when we worship-(God)-folks enter a place, the idols are angry. All right. I admit it. I dare say it is so; we want to drive out devils. But see, not one of them comes out to hurt us; they are in their temples, and there they sit. They cannot hurt; they cannot help! The true God can save. After death we shall all rise again and be judged. We call you to-day to leave false gods, worship the true God of heaven and gain eternal bliss."—[Reported by Rev. J. M. Foster, Swatow.]

Translation from the "King Sz Ven." Book III.

Foreign Affairs. Chap. II.

THE GRADUAL ENTRANCE OF DISTURBING INFLUENCES INTO CHINA

(From 事紀西中.)

BY REV. D. L. ANDERSON.

(Continued.)

IN the time of the Ming dynasty the Roman Catholic sect entered China, and many of our leading men yielded themselves entirely to this doctrine. Chief among these was Dzi Kwong-chi (徐光啟); then after him were Li Tsz-tsao (李之藻), Li Tien-king (李天經), Vung Yun-king (馮應京), Va Liang-tsz (樊良樞) and others,—these all blindly followed this way. Moreover, they corrected and adorned the literature of this sect, and because of this it was daily spread abroad more widely. Also at this time a Western scholar (湯若望), Adam Schall (A.D. 1628), brought into China Romish books and pictures. These he solicited the Imperial officials to read, approve and hand to others. Thus from the opening of the chapel in the capital, this sect gradually spread into every province. At the Capital there were establishments inside the Si²-vu (宣武) gate, east of the Tung-wo (東華) gate and west of the Feu-zêng (阜城) gate; in Shantung at Tsi-nan; in Kiang-nan, at Hwai-an, Chang-chow, Chin-kiang, Suchow, Nankin, Chang-shuh and Shanghai; in the Chehkiang province, at Hangchow, King-hwa and Lan-chi; in Fohkien, at Fuchow, Kien-ning, Yien-p'ing and Ting-chow; in Kiang-si at Nan-chong, Kien-chong and Kan-chow; in Kwang-tung, at

Canton; in Kwang-si, at Kwai-ling; in Hupeh, at Wuchang; in Shensi, at Si-nan-fu; in Szchuen, at Chung-king and Pao-ning; in Shansi, at Tai-yuen and Kiang-chow; in Honan, at Kai-fung-fu. In all within the thirteen provinces, there were Roman Catholic establishments at thirty places.

From the time of Vah Leh, of the Ming dynasty, to the beginning of the present, before the days of K'ang Hi, this sect, though without feet, spread rapidly. The name of Ta Tsin first occurs in the records of Fan Wei-tsung, of the after Han dynasty. This name was given by the Chinese, and was unknown to the men of the West. From the time that Matthew Ricci entered China, and formed an alliance with Dzi Kwong-chi, the Catholics have claimed their origin to be in the time of the Eastern Han. Afterwards when Ngé Z-liah (艾儒略) saw the Nestorian tablet, he at once claimed this as proof of the Roman Catholic sect, and prepared a book entitled, "The Literature of the West," in one volume, in which he searches into their history and origin. Adam Schall also prepared an account of Jesus' power and miracles, his sufferings on the cross, a substitute to atone for men's sins, from first to last, illustrated it and scattered it abroad. Thus the names of Jesus and the Lord of Heaven were spread abroad throughout the empire. At the beginning of this dynasty the ruling man among the Catholics was Adam Schall, while the man who more than all others openly spoke and contended against this sect was Yang Kwang-sien (楊光先). Schall, a man from the West, followed Matthew Ricci to China as a mathematician, and together with James Rho (羅雅各), in the third year of Tsung Zêng (崇禎), received appointments to the Astronomical Board. Dzi Kwong-chi memorialized the throne "that they be allowed to compare the new Western astronomical methods with that in use in China, observe the good and bad points of each, and thus prepare materials for a work of 100 volumes on the new method." This work was delivered to Dzi Kwong-chi for presentation to the Emperor, but just then the clash of arms was heard throughout the empire. Everywhere was confusion and strife. The Imperial Ministers were each one looking out for himself, so the work was not circulated. In the 17th year of Taung Tsên (A.D. 1644) Li Kien-tai (李建泰) was ordered to quell the disturbance in Shansi, and Schall was sent with him in charge of the artillery and water machines. He was engaged here three months, when the dynasty was changed.

When the present dynasty was established, in the 2nd year of Shun Chi (A. D. 1646), Schall came to the Capital and sent up a memorial, stating that the new mathematical methods could be verified; he also presented several astronomical instruments and

succeeded in getting the Emperor to try them. To accomplish this an edict was issued, appointing Adam Schall and Ferdinand Verbiest, men of the West, chief of the Imperial Astronomical Board. The official calendar was constructed after the Western method and sent into every province.

At this time there was a certain Yang Kwong-sien, a man of Sing-an-wei, in the prefecture of Hwai-chow, in the An-hwui province, who had diligently studied the mathematical methods handed down from the past generations. He presented a plea to the Board of Rites, saying, "That on the cover of the official calendar there should not be printed the sentence '*according to the new Western method.*'" There was no answer to this. Afterwards, in the 3rd year of K'ang Hi (A. D. 1665), he again petitioned the Board of Rites "that they investigate a mistake in the calendar for that year, in fixing the time of an eclipse of the sun on the 1st day of the 12th moon." His memorial was sent up to the throne, whence the matter was referred to the Board of Works for judgment. Upon this Schall and his companions were ejected from office, and Yang Kwong-sien was first appointed Vice-president of the Astronomical Board, and then within a short time was made President.

Now Yang Kwong-sien only understood the rule (理) for making astronomical calculations, but he could not make the calculations themselves, so he five times begged to refuse the office, but was not allowed. In the 6th year of K'ang Hi (A.D. 1668) he made a mistake in calculating the intercalary month, and begged that he be relieved of his office. But as the calendars; were at that time already sent out to the provinces, Yang was imprisoned and sentenced to lose his head. At the fall assizes his sentence was commuted, and he was banished to the frontier; afterwards he was pardoned and returned home. From this time Schall and Verbiest were again employed, the former as President, the latter as Vice-president of the Astronomical Board, and the courtiers all praised the mathematical knowledge of Schall, while they condemned Yang. Yang Kwong-sien was himself impatient, lest the people of the empire would not understand his secret hatred, so he composed a book entitled, "*P'eh T'eh I,*" in which he attacked the doctrines of the Romish sect. He in substance said, "From the time that Matthew Ricci entered China, his disciples and followers have been relying upon their astronomical knowledge to secretly propagate the Roman Catholic sect. To-day they have an establishment outside the Sien-vu gate of the Capital, and in the provinces they have thirty burrowing holes in all. Moreover, in Kwang-tung, at Macao, there are fully 10,000 men, who have fixed

their dwellings there, making a large Capital. These underhandedly speed the parting and welcome the coming ones, and their bands are scattered in every important place throughout the thirteen provinces of the Great Pure Empire. What is it that they have in mind to accomplish?" Yang also in his essay entitled, "Examination into the Eclipses of the Sun, and the Heavenly Bodies," says, "As to Adam Schall's astronomical methods, he calculated an eclipse of the sun for the 3rd year of K'ang Hi, the 1st day of the 12th moon. This error could not be covered up from any one who had eyes, yet the world reckons his mistake with reference to this eclipse as no mistake and blindly follows him. And so this corrupt sect think that China cannot do without this man. And we invite him and his fellows here and follow after them, and thus prepare evil for ourselves. It is of no use to point out his error in regard to the eclipse, for it is considered as of no consequence (as no error). Is the Emperor, going to allow such a set to snore in his bed? From ancient times to the present, has any one ever crossed our frontier who has not been sent in by his State to bring tribute? Or did any of the subject States' ambassadors ever come with tribute, who not only did not return to his own country himself but also called hither fellows of his own sort to assist in corrupting our people? Kiang Tung in his work on the removal of the Zung barbarians has given us light on this question. He says, "When they have become strong, they will not rest until they have overthrown our whole empire. Now these men publish books and make known their doctrines in all countries, east and west. From our own Foh Hsi, the first men of China, all are reckoned as children of this evil sect. They shame the people of this empire beyond expression. Yet we readily receive and do not contend against them. After a while, when trouble comes, will these converts contend against their fathers and brothers, or will they help them? If they side then with these foreigners, it will surely be against nature, yet they will have no strength to oppose them. So I would ask the men of China,—with whom will they take sides?

"According to my humble judgment it is better that we should be without a good calendar than that we should have foreigners among us. If we are without a perfect calendar we are only as they were in the time of the Han dynasty. They only knew then that eclipses were most frequent in the dark of the moon, but did not know how to calculate their time. Yet the government was strong and prosperous for 400 years. I fear that if we have foreigners among us they will, by scattering their gold, gather up the hearts of the people of our empire,

like as if one should carry fire into a pile of straw fuel, and misfortune will come speedily."

Again, Yang Kwong-sien in the 1st vol. of his work called "Destruction of Corrupt Doctrines," says, "The Roman Catholics will not allow the reverencing of the tablets of Emperor and parents. They will not allow sacrifices to be offered to our ancestors. They would certainly lead the empire to set aside rulers and fathers. Moreover, certain who have adopted their views, seeking to gain their favor, say "that the two sects—Taoists and Buddhists—from the beginning have known the relations of prince, minister, father and son, but have not known that which the Catholics call heaven, and even the Confucianists do not understand this clearly." Alas! what speech is this? These two sects in their monasteries reverence the dragon tablet, and this shows that they know the relations of prince and minister. The Buddhist books teach us in reverencing the thousand-handed Buddha, that there is nothing like reverencing our parents, and this shows that they know the relation of father and son. How much more do we Confucianists reckon heaven's ordering and schemes the chief of doctrines? Jesus violated his countries' laws and was nailed to death; this shows that he did not know the relations of prince and minister. Jesus' mother, Mary, had a husband named Joseph, and yet it is said that Jesus had no father, and thus the men who follow the doctrines of this sect cannot reverence their ancestral tablets. This shows that they are ignorant of the relations of father and son. Now the corrupting doctrines of Yang and Muh were combatted by Mencius, lest the people should come to cast aside father and prince. To-day the Roman Catholics come with their teaching, lest the people should retain fathers and prince. Alas! how wild!

"Dzi Kwang-chi, by means of the calendar, recommended Matthew Ricci and his fellows to the throne. These men came from a distance of several myriads (*li*) miles, and that without tribute, yet none examine from whence they came. They depart, and none know whence they go. They travel about the empire, and there is no jurisdiction over them. They stop in a place, and none watch or guard against them. The topography of the thirteen provinces, the condition of our army and revenue, they have fully ascertained and recorded, and none have forbidden them. Either in ancient or modern times has the coming in of foreigners ever been regarded as such a trifling matter? The present dynasty followed the example of the Ming in their treatment of foreigners and did not consider the hidden danger in this course that would probably break forth, showing within a hundred years from now that what I have said in my book '*Peh Têh I*' is true."

In the second volume of "Destruction to Evil Doctrines," Yang also says, "Should any inquire who Jesus is, we answer the Lord of Heaven. Or why the Lord of Heaven, ruler of heaven, earth and all things, came down to earth and became a man? The answer is, that the Lord of Heaven, pitying Adam's miserable condition after he had sinned (they say that heaven in the beginning created man,—male and female; the man was called Adam, the woman Eve, from these two sprang the race of man,) his wretchedness extending down to generations after him, promised that himself would come down and make atonement, and for five thousand years until the time of the incarnation he kept men informed of his purpose, either by sending angels, or by using the mouths of prophets. An angel informed the Virgin Mary that she should carry in her womb the Lord of Heaven, and many joyfully assented. When the child was born he was called Jesus. So Mary became the mother of the Lord of Heaven, yet her virginity was not destroyed. Again, when was he born? the answer is, in the 8th year of Ngui Ti, of the Han dynasty. Alas! this is a wild unfounded story of the long ago.

"In heaven there is certainly a Lord of Heaven, so that of all things within the four seas, covered by heaven, sustained by earth, there is not one that is not governed by the Lord of Heaven. But he is not the Lord of the one country of Syria only. Moreover, since he is called the Lord of Heaven, then heaven, earth and all things rely upon his government. Now while the Lord of Heaven is for thirty-three years on earth, a man, who in his stead controlled heaven and earth? If there is no governing Lord, then the heavens will not revolve, and the earth will not bring forth its fruits, and men and all things would speedily perish. If the Lord of Heaven should descend and become a man to save the world, then his unselfish example, his complaisant speech, would have transformed every place that he passed by, and would have rendered efficacious every place where he abode; all the men of his generation would have had great blessedness. Yet Jesus only healed some men's sicknesses and raised others from the dead. How can the happiness given to one generation be reckoned to contain that that will transform man? (recreate). Heaven and hell the Buddhists have already appropriated to the good and bad. Now these teach that only those who reverence and serve Jesus—the mother and son—will ascend to heaven, while those refusing to serve him will go down to hell. If all who honor him are good, and all who dishonor him are bad, they may speak thus. But if those who honor him are evil, and those not honoring him are good, then is not this a transposition of rewards and punishments? They say that Buddha is in hell, and that he can never escape; who has seen him there? Also that Jesus, while

alive, was nailed upon the cross, and thus in his own body suffered intensely. Is he the ruler of heaven, earth and all things, and yet was not able to have his own way about his own life? He the Shangti, who created heaven and earth, and yet men can stab him and slay him? They have stolen the castaway Buddhist doctrine of heaven and hell and then turn and slander Buddha. They have also borrowed from the literary class, wherewith to slander them. From the entire six classics they take out the term Shangti, without any regard to the context, and quote it as proving that the Shangti of the classics is their Lord of Heaven.

"Again, what meritorious work has Jesus done that he should be considered the Saviour of the world? He has only healed some men's sicknesses and raised others from the dead. There is nothing in this worthy of the ruler of all things. If this should be considered meritorious, then to have utterly banished sickness and death from the world, would have been yet more meritorious.

"Now Matthew Ricci only recorded in his books that Jesus, having finished his meritorious work as Saviour, ascended again into heaven. He omitted mentioning his death as a criminal. Adam Schall's rascality was of different form from Matthew Ricci's. In his books that he circulated, he both described and illustrated Jesus' death on the cross. Schall's account differed but little from the Yellow Turban Chief Chang. And the world, whether it considered the subtle, wonderful instruments that he made, admired him and delighted in them, or whether they considered his celibacy and his private station and revered him, still did not reckon that his subtle instruments, his effective weapons of war, would presently prove a hidden danger to our people. That he is a celibate, that he has refused rank, is not without a deep purpose. He would therein induce our people to follow after him. Look at what has been plotted in Japan, at what has been accomplished in Manila, and you will see what he would accomplish here. The Book of Poetry says, 'When you see hail, know that the snow has been compressed into that form.' Again, it is said, 'that though the eagle has been transformed into a dove, the superior man, as before, hates his eye.' To-day the pirates of the sea are not yet swept clean. Conscious of their power, we welcome these robbers politely, opening to them our doors. We ought to have regard to the after evil. It is no matter that men should revile me to-day and accuse me of jealous speech; just so they do not have to honor me in the days to come as a prophet. This would be China's good fortune."

Yang Kwong-sien, after he received his pardon, returned to his home in Shantung, when he was poisoned by certain Europeans. These also expended large sums of money in buying up his book

"*Pih Têh I*" and destroying it. From this time foreigners were again used on the Astronomical Board. Schall, Verbiest and their companions each received official position, and finally died in their homes in the Capital. This is the record of the successive entrances of foreigners into China. Making use of their mathematical knowledge they attained to official positions, and then availed themselves of these to rapidly spread their sect.

In the 8th year of K'ang Hi (A.D. 1670) the opening of churches in the provinces was first forbidden. At that time foreigners were again employed on the calendar, and because Verbiest had correctly calculated the intercalary month, the Emperor granted to the foreigners to live at the Capital and allowed them to hold religious service for their own benefit, but would not allow them to propagate their doctrines in the empire, and forbid the opening of establishments in the provinces. Yet from the time of the Mings to the beginning of the present dynasty, Roman Catholic establishments were secretly set up in every province, and the command to destroy them was not obeyed. Moreover, the foreigners, under the cover of the permission to hold religious services for themselves, secretly encouraged one another, and for a long time propagated their doctrines, and so they were in a more flourishing state than ever.

In the 56th year of K'ang Hi (A.D. 1718) General Dzên Ngou (陳昂), of Kih Sah Tsên (碣石鎮,) in Kwang-tung, memorialized the throne, saying, "that the Roman Catholics had establishments in every province, and that in and about Canton they had gathered in a larger crowd than ever. They were greatly helped by the foreign ships converging at that point, bringing in follows of their class. The probability was that evil would spring from this. So he petitioned that the Emperor would enforce the edict published in the 8th year of his reign, and again strenuously forbid the propagation of this sect and not suffer the evil to increase." This was approved by the Emperor. Again, in K'ang Hi's 57th year, the Viceroy of the Liang-kwang, Yang Ling (楊琳) memorialized, saying "that the foreigners had not ceased to open up establishments and propagate the tenets of their sect, and begged that he would again publish the edict of the last year and stop this thing." In the 59th year of K'ang Hi, a foreigner named Têh Li-kuh, improperly memorialized the throne, and so was guilty of a great offence. The Emperor, however, was kind, and simply shut him up in his own house. In the first year of Yung Chên he was graciously pardoned and allowed to return home. At this time the Viceroy of Fukkien and Chekiang, Ko Lu Mö Pao, petitioned the throne, saying, "that, foreigners were in the interior propagating their doctrines and setting up establishments, and that it was reported that trouble would soon

arise. He begged that all the foreigners in the capital, except those in public employ, should be made to dwell at Macao, and that their establishments be turned into public buildings." The Emperor's approval was declared in the following edict: "The men from distant countries, who have for a long time past been dwelling in the provinces, are now all ordered to move away, and six months are to be given them for this purpose. Let an officer be sent to look after them, and not allow a disturbance in any place, nor suffer these foreigners, while on the road, to be troubled or injured."

In the 2nd year of Yung Tsen (A.D. 1725), in the 12th moon, Kung Yoh-sin, Viceroy of the Two Kwang, petitioned, saying, "The number of foreigners, first and last, who have come into Kwang-tung, is great. If all are to be sent to Macao for transportation, the wharf there is too narrow to hold them. And besides there are no convenient ships for them to return to their own country. Therefore we petition that they be allowed to dwell temporarily in Canton at the Roman Catholic establishment; that the younger men, desirous of returning home, should avail themselves of the foreign ships and depart; yet that the old men, being infirm and not able to stand the journey, be allowed to continue in Canton, only that they be not allowed to go forth at pleasure, nor scattering the tenets of their sect. Also that the Catholic establishments in the prefectural cities outside of Canton, be changed into public buildings, and that those of the people who have entered this foreign sect, be made to come out again."

In the 2nd moon of the 3rd year, Kung Yoh-sin again memorialized, saying, "At Macao, in Kwang-tung, men from the West have been dwelling for over 200 years. Their number has been constantly increasing, until now there are over 3000 persons. May it please your Majesty to limit the foreigners to a certain number and require all over that number to embark ship and go home." The Emperor approved of this and issued his edict accordingly.

[Concluded next month.]

The Man of Macedonia.

BY REV. T. R. STEVENSON.

IN the sixteenth chapter of the Book of Acts we read, "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Was this dream natural or supernatural? So some ask. But the question is scarcely discriminating. Tell us, if you can, where the natural ends and the supernatural begins. We do wrong to draw sharp lines of distinction between them. The

human and the divine continually meet and mingle. That God guided Paul by the vision is indisputable; nevertheless, He used ordinary means. Nothing is more likely than that the apostle should have had such a dream as he had. Put yourself in his place. He is landlocked when he wants to set sail on the vast ocean of usefulness. The Holy Ghost forbids him to preach the word in Asia. Does he wish to evangelize Bithynia? Alas! "the Spirit suffered him not." What is he to do? Inactive he cannot be. True believers are always propagandists. "Never will I seek and receive private salvation; never will I enter final peace alone"; thus spoke Buddha. Paul's feeling was the same. While waiting near the scene of Homer's famous poem, he could behold Macedonia across the sea. Its hills were visible from Troas. As he looks, he longs; while he beholds, he bewails: "Would that Macedonia had mercy! Oh that Greece possessed the Gospel!" Falling asleep with such emotions in the ascendant, little wonder that he should dream as he did. His aspirations take visible form, and he sees a man of Macedonia praying for aid.

Greece cries for help. A most impressive fact. "Macedonia"—how strange a word! We should not have marvelled if "a man" had said, "Come over to Africa and help us," or, "Come over to Britain and help us." But "Macedonia"—does not that seem singular? Why, Macedonia was part of Greece, and Greece was the light of the world. Art, science and literature flourished. It was the abode of intellect; culture culminated there. What orator like Demosthenes? what philosopher like Plato? what sculptor like Phidias? and yet it needed "help." Even so; the mental cannot substitute the moral. Refinement and learning will not of themselves make men good. As the Rev. H. R. Hawies remarks strikingly, "In Athens culture at its best ended in murder of Socrates." Herein is a plea for missions. Some bid us go to idolatrous lands with the plough and the steam-engine, the telegraph and the printing-press. By all means. But more, far more, is urgently required. The heart wants changing, the inner man transforming.

As much may be said touching ourselves. Among English and Americans education is popular. The flood-gates of ignorance have been burst open. "Knowledge is increased." We bless God for it. But we do well to recollect that science is not salvation. It is possible to have more wit than grace. Goethe is usually styled many-sided, and so he was. Like a brilliant of the first water, he flashed and sparkled at every point. He was a scholar, a poet, a philosopher, a dramatist and a politician. Indeed, one is fain to ask what was he not? Ah! the answer is at hand; Goethe was not

a Christian. The largest, noblest apartment of his nature was unfurnished and unoccupied. Hence he was no match for the world's vices and miseries. He knew all the symptoms of moral disease but did not possess its remedy. If man had no better means of deliverance from evil than the clever and versatile German afforded, it would be in a hopeless case. Religion is still the one thing needful. No knowledge is like the excellency of the knowledge of Christ Jesus our Lord. He is wisest who is wise unto salvation.

"Let the bright beams of science shed
Their choicest influence o'er my head;
And let the classic page impart
Its raptures to my glowing heart;
If Christ, my Lord, thou dost not know,
Wretched and ignorant art thou.

But though to thee her beaming ray
Fair science deigns not to display:
And though thy heart has never glowed
With warmth by classic page bestowed;
Still, if thy Saviour, Christ, thou know,
Happy, and learn'd, and wise art thou!"

Look now at the text from another standpoint. *Paul saw a man.* Would that we always did! A great gift, that. The apostle recognized the human in spite of its environment of sin. The Macedonians were idolatrous, superstitious, but they still were men—"there stood a man of Macedonia." Learn to detect the man in the transgressor. The worst of our fellow-creatures are men, not demons. They yet retain something of the divine image. The sacred fire which once glowed and flamed on the soul's altar, is unextinguished, though colder and duller than of yore. Oh, see in each one around you a man! The drunkard, the miser, the sensualist, the criminal is a man after all.

Jesus always recollected and acted upon this great fact. When He went to the house of Zacheus, the crowd exclaimed, "He is gone to be guest with a man who is a sinner!" But Christ virtually said that He was gone to be guest with a sinner who is a man. A prince who has fallen from his horse, is a prince still, though he be prostrate and his clothing foul and muddy. In like manner, fallen humanity is humanity notwithstanding. Dr. Johnson had a habit of removing his hat when he met a clergyman. Whereupon Thomas Carlyle remarks that he ought to have done more; he should have uncovered his head to all men, for each has within something divine.

The man's name is not given. Nobody knows who the Macedonian was. "A man of Macedonia," that is all that we read. Nor is this unlike Scripture. Listen: "There came a man of God to Eli," "two men seek thee," "two men stood by them in white apparel." Some of our best benefactors are anonymous. Even as regards secular blessings, their originators are often concealed from

us. Who discovered fire? Who first sowed corn? Who invented the potter's wheel? Neither school nor college can inform us. "Hidden ones" have been the source of half the good done in the world,—hidden as the foundation is hidden, or as the roots are hidden, or as the spring of the river is hidden. Thousands have been cheered by the story of the widow's mite. It has led timid affection to put forth its trembling hand with hope as it offered its farthing. But who was the widow? We are not told. As to that dying thief, who, in the final gasp of life, sought and found mercy, only eternity will reveal the multitudes who have been blessed by his salvation. Yet we are ignorant of his name.

All this rebukes vanity. My friend, do good and keep your mouth shut. Give your tongue a rest after you have been benevolent. Don't advertise your charity. "The merit of glass is, not to be seen, but to be seen through." Frequently at annual meetings, in great mercy to the public, the Report is "taken as read." The worst of it is that the admirable pattern set in public is rigidly followed at home. With one exception, few read the contents of Reports. What, pray, is the exception? *Your name, my esteemed sir.* Be honest and admit that you are extremely pleased to find that it has immortalized you in the list of local subscriptions. Ah! "a man of Macedonia" was not sharp, was he? He ought to have supplied Paul with his name and address. This is the modern and improved style.

A man appealed for help, but a woman was the first to obtain it. "A certain woman named Lydia . . . attended to the things which were spoken of Paul." We can never tell in what way we shall be useful. It is not well to prognosticate. Lady Huntingdon talked with a person about his salvation, and lo! some one on the other side of the wall overheard, believed and was converted. Sometimes the seed springs up where it was least expected. In the lobby of a Cunard steamer, between Boston and Queenstown, a few Christians read and prayed together. Unknown to them a passenger heard it through a grating over the door of the state-room, and he was greatly helped thereby. Years ago the present writer was informed by a lady that she became religious by means of a sermon preached to young men. Who does not know that the apostle of the Gentiles brought many Jews to a knowledge of the truth? "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Thoughts on Translation of the Scripture and the Revised Version.

BY T. NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

THE entire Scripture, composed of sixty-six parts, has but one author,—God. To the one Divine author there are three persons,—Father, Son and Spirit; consequently the Scripture is three-fold: it is the Word of God, it is the Testimony of Jesus Christ and the Father's Testimony to the Son; it is given by inspiration of the Holy Ghost. There is in Scripture a three-fold element,—the Divine, the Human and the Spiritual. Scripture is Divine, for its language is, "Thus saith Jehovah"; it is Human, for it is a record of human history, written by human hands and in human language; and, lastly, it is Spiritual, for "all Scripture is given by inspiration of God," or is "God breathed." Holy men of old spoke and wrote as they were moved by the Holy Ghost.

Scripture is the Word of God, for it is a revelation of God, the Triune God; secondly, it is the word of Christ, for the centre subject of Scripture, from beginning to end, is the person, work and offices of Christ; thirdly, it is spiritual, and as such it is only spiritually discerned. The natural man understandeth it not. "He that hath an ear," is invited to hear what the Spirit speaks.

Scripture is adapted to the three-fold nature of man, as composed of spirit, body and soul.

In order to the faithful translation of the Scripture, there should be: (1) the fear of God and a holy reverence for His word; (2) faith in Christ and love and subjection to Him; (3) spirituality of mind, a dependence upon, and subjection to, the teaching of the Holy Ghost.

As the Bible is a revelation from God, we must be prepared to meet with that which is above reason and must be accepted in simple faith,—speculation, doubting and unbelief avoided; and, as the Scriptures are written in human language, an acquaintance with the languages in which they are written, is essential, and likewise the ability to transfer the idiom of one language into another.

In the inspiration of the Scripture, the Spirit of God so controlled the human agent, both as to matter, manner and words employed in the record, as to convey the true and spiritual meaning intended, and He only can enable the mind of the reader to apprehend the same.

The Providence of God has, in a marvellous manner, handed down to us through succeeding ages the Scriptures of the Old Testament as they are contained in the nasoretic Hebrew text, so that whatever minor imperfections may have crept in, as a whole they contain the Word of God without error or false doctrine. So likewise with regard to the New Testament Scriptures, the Providence of God has watched over them and the Spirit of God has guarded them with jealous care, leading the spiritually minded in all ages to prefer, amongst various readings, the true to the false; and, as a result, in the copy of Scriptures known as the *Textus Receptus*, from whence the Authorized Version of the New Testament was made, the reader may rely upon the whole as the genuine Word of God, without doctrinal error.

The translators of the Authorized Version of 1611 were evidently God-fearing men, true believers on the Lord Jesus and manifestly helped and guarded by the Holy Ghost. They labored under the disadvantage of having no Hebrew or Greek grammar or lexicon, and were, therefore, obliged to obtain both through the medium of the Latin; hence, as the Latin has no article and compounds, the aorist and the perfect tenses, the translation suffers in both these respects; yet the translators were undoubtedly scholars of a very high order, and their skill in accommodating the idiom of the Hebrew and Greek to that of the English, is marvelous, as is their spirituality of mind in discerning the spiritual thought in the original and conveying the same to the reader's mind, so that often a more literal rendering would not be equally truthful.

If we apply these principles to the examination of the Revised Version, what shall we discover? To begin with the Old Testament, the Revision Committee containing, among others, some who, by their own confession, do not accept the Scriptures as the *bonâ fide* word and revelation of God and plenarily inspired, and consequently we miss throughout the high, reverent and holy tone of the Authorized Version. Again, from the second verse of Genesis i, they appear to ignore the personality and deity of the Holy Spirit, as they invariably point the "Spirit of God" with a small *s* to the word Spirit, and so throughout the Old Testament in every case. Compare also Is. lix, 19. It is true that in many instances words are more literally translated, but mere literality is not always the most faithful translation; and it will often be found that in cases where the translators have chosen the most simple, primary and obvious rendering, the revisers have often substituted another which, though literal, does not so well represent the sense. The scholarship of the Translators strikes one as being transcendently superior

to that of the Revisers, as these appear to have taken into consideration the context and spirit of the passage, instead of a bare literality of rendering.

In the Authorized Version, the help, superintendence and guardianship of the Holy Ghost is most manifest throughout, so that there is no doctrinal error or approach thereto from beginning to end. It would have been well if the same could be affirmed of the Revised Version.

With regard to the New Testament: In the place of acknowledging the Scripture as the Divine sole authority, admitting no other to be put in competition with it, in the margin of the Revised Version we incessantly meet with the remarks, "Many ancient authorities" leave out *that* or throw doubt upon *this*, and thus entirely undermining the certainty and authority of the text. When we come to examine what is meant by these ancient authorities, best ancient or most ancient authorities, we find that in the main they refer to two manuscripts of the 4th Century— \aleph and B—with occasionally a few others in preference to and setting aside the mass of manuscripts besides, some 1000 or 2000 in number. If these two manuscripts agree in a reading, in general every other manuscript and even parallel reading of another evangelist, must give way. But it will be remembered that the 4th Century was the period when Arianism leavened well nigh the whole professing Church, and the influence of the Arian leaven is manifest in those readings of \aleph , B, D and L, where they differ from the rest of the manuscripts, and these readings will be found to have a decided Arian and Socinian character.

In some instances, however, the revisers have not ventured to put the readings of \aleph and B into the text, contrary to their otherwise all but universal practice: for example, in John i, 18, "The only begotten Son," the reading of \aleph , B, C and L is transferred to the margin with the remark, "Many very ancient authorities read 'God only begotten.'" In the Greek this reads, "The only begotten God," which is manifestly an Arian perversion of the text.

There is a solemn word of warning in Rev. xxii, 19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." In the presence of such a word as this, the hundreds of words and sentences which for centuries have been regarded as the words of the Lord Jesus, brought to remembrance by the Holy Spirit, and innumerable words written by Divine inspiration, omitted from the text, often without a word of warning or with doubt thrown upon them in the margin, betokens a want of reverential regard to the sacred Word of God:

The Present Troubles in China and their Cure.

A TRANSLATION OF SOME IDEAS EXPRESSED BY A CHINESE PREACHER.

THIS year, from the beginning of summer till now, in all the provinces on the north and south of the Yangtze-kiang, rebel societies have secretly conspired to revolt. They have revived the book on the "Sure Way of opposing Evil" (關邪實錄) and re-established the old plan used at Tientsin to raise between China and the West a strife that cannot be settled without war. Their hope is that, being between the two, they may secure profit from both.

The local officials have already expressed their fears that on such sudden outbreaks they cannot temporarily protect the foreigners and Churches.

Although it is plainly owing to the plots of insurgents, when we examine matters to the root, we see that the great officials of both China and the West really give the insurgents the chance of succeeding in their evil-plans. Now, while settling the repayments for property destroyed and the demand for compensation in the cases of lives taken, we may perhaps still hope that there will be no breaking of the peace. But so much money and land being already given to the extent of tens of thousands of dollars, this will mean taking the meagre savings of the poor, scraped by economy and hard labor for many years, which is like taking their very flesh and blood and paying it to these rebels for the purposes of burning and plundering; thus these earnings will vanish without any return. If, daily, chapels are torn down and, monthly, thousands and tens of thousands of dollars are given as compensation, does any one suppose that this is what an Emperor who has power to rule his country ought to do and would do?

There must be a good plan to settle these disturbances for the future. In all the great countries of the West, in which there are so many Churches, each Church, according to the clearness of its views, tries to make those outside equally clear as to the great message we have from heaven of grace and salvation; thus do they act in harmony with God's will. They collect money at home, cross the seas to distant lands, go into places of peril and open churches, in which they preach these doctrines, so as to lead men back to the true way of righteousness. They do not at all wish to encounter such things as having their houses burnt, themselves killed, their property stolen, and in return money paid for property and lives. But there seems to be no remedy. There must be something wrong in the plans somewhere when it is dangerous to take the first step

to proclaim the Gospel. Although the teaching is the best, directly the hand is extended it is, alas! only to receive this money. How can this be called enlightening the world and being the salt of the earth? Certainly it is only because they lack the remedy that the Chinese have this bitterness in their hearts, and there is at present no way to make them know that this is not the desire of foreigners. We think that surely the great officials of the West and the Churches of all the countries ought to understand how all this can be altered for the better.

On examining into the cases of burning, spoiling, killing and stealing in the provinces, we see that generally great numbers assisted in the work, although we are informed that it is the work of the rebels who have deceived the people and fanned the flame as it appeared, and that these ignorant people, who have been deceived, are about nine-tenths of the rioters. How is it that these ignorant people, as they are called, are deceived by the rebels? It is really because they do not know the reason or origin of the Churches.

Let us then seek a plan that shall settle the disturbances for all time,—the plan that by settling one shall settle all.

We cannot do better than that all the ministers of the Western countries at Peking, uniting in speech, request the Emperor of China to send one of his most intimate, greatest and most faithful officers in person to the Western countries to examine fully the Roman Catholic and Protestant Churches, as to their rites, teaching and books. On his return he should report faithfully all his views to the Emperor. Let the Emperor then send forth his Imperial decree, explaining the Roman Catholic and Protestant teachings and the meaning of the missionaries, and declaring it to all the people in the eighteen provinces. Then let this Imperial decree be engraved on stones and placed throughout all the provinces, one in every yamén, college, private school, public hall, in every village, market town and city, and one in every great ancestral hall.

If this be done we believe the rebels will have no power to use their cunning, for the foolish people will not give them a chance to deceive them.

This plan is the one that means least work and least expense, and is the most peaceful way to cause China and the West to be at peace for a long time to come. No other plan can be found better than this.

If this be not done, China will always be as in the past,—sometimes swallowing and again spitting out, sometimes protecting and again seeking to turn the Churches out.

The Westerners have always, when stopped one step, gone beyond it and taken two. Let them do so now by taking this step.

If this be not done, the future troubles will be unbounded.

*Synopsis of the President's Address at the Meeting of the
Shanghai Missionary Association, October 6th, 1891.*

REV. VI. This is a difficult subject. As we live, however, in troublous times it is important to find out the Divine view of human history. This not in the sense that God merely looks on, for He is the principal agent in universal history. History, well understood, reveals the laws of God's government, His providence and ways. I speak to students of the Bible. You know that God has created this world, that He had a plan, even before the foundation of the world, and that this plan is to be accomplished in and through the course of history. God's nature is love. Love is the cause of creation and of redemption. But we must not overlook the reverse of love, God's wrath, which is provoked by human sin. We may say that there are three motive powers in history,—God's plan, human sin interfering and God's grace and justice overruling. Remember the happiness of paradise and the Cherubim with the flame of a sword. Man had disobeyed God's warning, and God put him under the dominion of death. The first death was by murder. This showed to the first parents the dreadful consequence of sin. Cain had received a warning, but he minded it as little as his mother. In Noah's time the carnal mind of mankind filled the earth with violence. God commanded Noah to build the ark; 120 years' time was allowed, and Noah's work was a testimony before their eyes, but men would not repent; the masses had to die, and only eight souls were saved. Abraham obeyed the call of God and received the promise that in him and his seed all the nations of the earth should be blessed. The three patriarchs proclaimed the name of God to the Canaanites, but they did not receive the blessing and had to be exterminated after a long time of grace, of about 400 years. The hand of God led Israel to Egypt. Pharaoh and the Egyptians saw the miracles of God's power, but would not submit to the divine demand; they had to perish in the Red Sea. The children of Israel were the chosen people of God; they received God's covenant, but all of them had to die in the wilderness, with the exception of only two. The same is repeated in the Holy Land. Because the Israelites did not carry out God's command to exterminate the Canaanites, these wicked people became a snare to them and bloodshed was continued for hundreds of years. King Saul needs only be mentioned. You know that God's judgments over his people could not rest, even in

the time of David and Solomon. The history of the divided kingdom is full of such. God had to make use of the surrounding heathen nations, the Syrians, Egyptians, Assyrians and Babylonians to chastise his chosen people. All these nations and other neighboring states had also to pass away under the judgment of God. We find the same thing going on in the time of the New Testament. Jerusalem was destroyed, the Jewish people scattered, the Roman empire broken to pieces, the Mohammedans served as a scourge in the hand of God over corrupted oriental Christianity. The Reformation was a divine judgment of papal Christianity. Grace and judgment are the manifestations of God's love and righteousness,—grace to sinners who repent, judgment to hardened sinners. The Lamb of God which taketh away the sins of the world opens the seals of the final doom of the world, and all men, from the kings to the lowest person, wish to hide themselves from the *wrath of the Lamb*. The Revelation lifts the veil that hides the invisible world from our view, and shows that the events on earth are determined above and executed by heavenly agents. God is the ruler over all. He forces nobody into His heaven; His grace is freely offered to all men, but those who refuse, defying God, have to take the consequences,—their own destruction.

The same laws apply, of course, to China. The times of ignorance God overlooked, but the Chinese have been called to repentance more than once. Jews and Mohammedans demonstrated to them the abomination of idolatry and proclaimed the worship of the one God. Nestorians, Catholics and Protestants made them acquainted with the essentials of Christian faith. The Chinese answer is hatred and blasphemy. It is true there are some myriads of Chinese confessing Christianity, but these are witnesses against the millions of opposers. When God and His Christ are blasphemed, when Christian charity is represented as darkest vice, when Christians are persecuted and their blood is shed, we may be sure that God's judgment is near at hand. God's grace may still cause a delay, but the crisis is sure to come speedily.

The souls of the martyrs cry to God, the "holy and true," that their blood might soon be *avenged*. Our Lord expresses the same sentiment, Luke xi, 50-51. Also Paul ii Thess. i, 6-10. The desire for justice is here recognized as right before God. Christians will not seek their own revenge in any way; in crying to God they are comforted, they receive a reward and enter into rest till the end comes. God will not leave His enemies unpunished, but His grace is long suffering as long as there are people among the wicked who turn to God in repentance and faith. God gives to a nation, a city, a family, an individual time till their sins are full.

We have to remember our own character as messengers of God's grace. As such we have also to announce God's judgment upon those who reject the Gospel. But we may plead for the people as Abraham did for Sodom, as Moses for the rebellious Israelites, as Job and the prophets, as our Lord on the cross and Stephen when stoned and Paul for his brethren in the flesh. But we should not expose ourselves to danger of life if we feel not in duty bound by the Spirit of God. Christ withdrew from his enemies till his hour had come. He ordered His believers to flee from Jerusalem at the approach of the besieging army. May the Spirit of God guide us to imitate our High Priest on earth and receive then, as faithful servants, our crown in heaven! Knowing that God's plan will be accomplished, we are not despondent under the most trying circumstances, but are cheerful, rejoicing in the Lord.

General List of Commentaries on Books of Scripture.

創世傳註釋, *Genesis with Notes*.—Dean. 4to., 248 leaves. Xylog. Hongkong, 1851. ? Out of print. This is a running commentary on the book of Genesis, with preface by the author who signs himself 爲仁者.

出麥西傳註釋, *Exodus with Notes*.—Dean. 4to., 96 leaves. Type. Hongkong, 1851. ? Out of print. Uniform with Genesis.

詩篇註釋, *Commentary on Psalms i.-xxxix*.—Macgowan. 4to., 82 leaves. Xylog. Amoy, 1875. Sold by Rev. J Macgowan, London Mission, Amoy. \$15.00 per 100. Mr. Macgowan has a second volume ready, or almost ready, for press.

ISAIAH.—Mr. Leyenberger says, "I revised and prepared for the press Mr. McIlvaine's manuscript Commentary on the first thirty-six chapters of Isaiah. The manuscript is now in the hands of the Committee, and will soon be ready to print.

DANIEL.—Mr. Butler, of Ningpo, left a manuscript copy of a Commentary on Daniel, which it is to be hoped will be got ready for the press.

MICAH.—Mr. McKee, of Ningpo, has a work on Micah in preparation.

神音析義, *Expository Thoughts on the Gospels*.—J. W. Lambuth.

福音四書合串, *Compendium of the Four Gospels*.—Ashmore. 4to., 202 leaves. Type. Foochow, 1874. The Baptist Mission, Swatow. "This is in the Swatow dialect. It is a translation of *The Consolidated Gospels*, published by Bagster and Sons, and was prepared by the Rev. Dr. Ashmore for the special use of Bible-women. Much of the manual work of preparation was performed by Miss A. M. Fielde. An edition of 500 has been printed by moveable type."—CHINESE RECORDER, vol. vii, p. 43.

馬太傳福音書註釋, *Matthew with Notes*.—Dean. 4to., 171 leaves. Xylog. Hongkong, 1848. ? Out of print.

馬太福音註釋, *Commentary on Matthew*.—Legge. 4to., 128 leaves. Type. Hongkong, 1854. Hongkong R. T. S. \$6.00 per 100. Reprinted at Hongkong, 1867, in 2 vols., 168 leaves. Type. This is the edition now in circulation. "This Commentary was compiled by Dr. Legge's native assistant, 何邁善, who has added a lengthy preface in reference to the Sacred Scriptures; two leaves of prolegomena follow, which are succeeded by two leaves of preface to the Commentary on Matthew. The whole is revised by, and published under the imprimatur of, Dr. Legge."—Wylie's *Mems.*, p. 120.

馬太福音註釋, *Commentary on Matthew*.—Happer. 4to., 114 leaves. Type. Shanghai, 1874. Presbyterian Mission Press, Shanghai. \$11.50 per 100. This is merely a revision of the foregoing. Dr. Happer has changed the terms for God, &c., and altered a few passages affected by the change. He has also elided a few passages which he considered "not germane."

馬可傳福音書解, *Commentary on Mark*.—Nevius. 8vo., 52 leaves. Type. Shanghai, 1862. Presbyterian Mission Press, Shanghai. \$5.50 per 100; \$7.00 per 100. "There are two prefaces, the second concluding with the Lord's Prayer."

馬可福音註釋, *Commentary on Mark*.—Legge. 4to., 49 leaves. Type. Hongkong, 1868. Hongkong R. T. S. \$2.75 per 100. Has short introduction.

馬可講義, *Commentary on Mark*.—Faber. 5 vols., 4to., 549 leaves. Xylog. Canton, 1876. Canton R. T. S. \$35.00 per 100; Presbyterian Mission Press, Shanghai. 50 cts. per copy. First volume published 1874; second and third, 1875; fourth and fifth, 1876. Contains a complete commentary, 77 sermons, index of subjects, outline of homiletics, and short survey of all the books of the Bible.

路加福音註釋, *Commentary on Luke*.—Lowrie. 78 leaves. Ningpo, 1849. ? Out of print.

路加福音傳註釋, *Notes on Luke*.—Roberts. 8vo., 34 leaves. Xylog. Canton, 1860. ? Out of print. The first leaf contains the title, with a page of introductory matter on the back; the second leaf has a map of the world with explanation.

[To be continued.]

In Memoriam.

THE DEATH OF REV. W. J. WHITE.

On July 27th, at a crossing of the Erie Railroad, Eldridge Park, near Elmira, New York State, occurred a sad accident, in which the Rev. Wellington J. White, of the Canton Presbyterian Mission, his eldest daughter Lillian and two young girls lost their lives; while Mrs. White was dangerously, and her two younger daughters less, seriously injured. The party had been driving in the Park and were crossing the railway, where a divided freight train hid the approaching train on the opposite track. The horse and front of the carriage cleared

the track, but the after part, with the occupants, was struck with terrific force by the fast running train. Death came instantly to all the deceased, except Lillian, and to her within a few moments. At last account Mrs. White was conscious only a part of the time, having suffered severe concussion of the brain; while the younger children were doing well. Mr. White was a native of Western New York, a graduate of Amherst College and of Union Theological Seminary. He came to China in 1880, and has done ten years of faithful and efficient missionary service. To our human view he was just ready to do his best work, when in this startling way we are reminded that no man is an essential factor in God's work on earth, and admonished to keep ourselves always ready for His coming.

At a meeting, August 26th, the Canton Presbyterian Mission Station passed the following resolutions:—"Having learned with deep sorrow and pain of the sudden death of our dear brother and colleague, the Rev. W. J. White and his daughter Lillian, at Elmira, New York, July 27th, 1891,

Resolved:—

1.—That as a mission we express to his family and friends our deep sympathy in the great sorrow and loss that have come to them, praying that God the comforter and helper, whom Christ has promised, may bring to them His own consolation and peace.

2.—That in this sudden removal of Mr. White from the master's service on earth to the higher service above, our mission has suffered the loss of an active, zealous and efficient missionary.

3.—That while, in the midst of the urgent need of more laborers, the removal of one so well fitted by his experience and knowledge of the language and of the people, and withal so ready and willing to devote himself to the utmost to the work of Christ in China, seems to our human understanding strange and inexplicable, yet we bow submissively to the will of Him who "doeth all things well" and pray Him to raise up others to fill the vacant place.

4.—That we bear our cordial testimony to the high esteem in which Mr. White was held by all who knew him, both Chinese and others; and that we express our sincere appreciation of him as a man of noble character, of sterling principles, of lofty impulses, of unselfish devotion, of consecrated life, a manly soul, a true friend, a genial companion and a devoted laborious missionary.

5.—That if the way be open in San-ni, Mr. White's special field, a chapel be erected as a memorial to him; and that the assistance of Christian people in China and America be solicited to extend the work around this chapel as a centre.

6.—That in this sad event we humbly accept the teaching of God's all wise providence and endeavor, as a mission and as individuals, to be more zealous and faithful in the master's service, that when He calls us we may be found in our appointed places, watching for His coming.

7.—That in view of our sad loss, we urge upon the Board, as a matter of pressing importance, the necessity of sending out, without delay, at least one missionary to the Canton station.

8.—That these resolutions be entered upon the minutes of the Canton station, and copies be sent to Mrs. White, to the Board and to the religious press in China and America."

O. F. WISNER,

Secy., Canton Station.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have followed with interest the controversy carried on in your periodical on the use of the pronoun *Ni* in prayer to God, and I hope I may be allowed to make some suggestions and express an opinion on the question.

I will begin by stating that I consider "F"'s article in the September number of THE CHINESE RECORDER admirable and excellent, if we take his standpoint and view the matter as a heathen Chinese would do, or even one lately converted to Christianity, brought up to think etiquette and ceremony among the most important duties in life, and his mind imbued with the old traditions of an ancient high civilization. There is a great deal of fascination in all this, and few of us have not been more or less influenced by the great attention paid to ceremonies and forms of speech by this ancient nation. But are a heathen Chinaman's ideas of decorum or reverence to be the guide of a Christian when approaching the throne of grace, however proper they may be? Should we not rather turn to Holy Scripture, our great guide-book, for direction in this as in all matters? To the Law and to the Testimony! Has not this been somewhat set aside in the controversy? There is a prayer recorded for us in Gen. xviii, 27-33, uttered some thousand years ago by the Father of the faithful, and the phraseology of which remarkably coincides with that recommended by our friends who wish to discard *Ni* in prayer. The spirit of that prayer is humble and reverent. Shall the Chinese Christians then be advised to adopt this prayer as their model?

There seems to be little doubt that at the time when Abraham lived the various nations with which he came in contact were in the enjoyment of a high state of civilization, the remnants of which are still to be found in the only remaining ancient kingdom,—the Chinese empire. That their style of addressing rulers and superiors was much the same as that in vogue among the Chinese, we may infer from Joseph's address to Pharaoh in Gen xii, where he never once uses any other term for the king than his title,—“Pharaoh.” And this style was probably maintained for many centuries (see II. Sam. xiv, 9-18.) But is there no model given to Christians by which to form their prayers? Yes, truly. The Lord's disciples said, “Lord, teach us to pray.” The Lord said, “After this manner therefore pray ye.” And what is the manner? Are there grand titles used? Is it Lord, Lord, all through? Not at all. Only “Our Father which art in Heaven,” and then “thou” and “thy,” nothing more! *Our Father.* “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.” Gal iv, 6. So the Holy Son and Spirit agree in teaching the true members of the Holy Catholic Church throughout all the world. For this reason we Europeans still make use of that pronoun in prayer, which has been discarded in polite society as too familiar for common use, though still used among the members of the same family in most countries, and even in some parts of England among the lower classes. We have learned through habit and education to attach an idea of reverence to the use of *Thou* and *Thy* in prayer. But is it not because of

our reverent feeling for Him whom we thus address? I believe that our forefathers had much the same dislike to the use of Thou and Thee as the Chinese to Ni, otherwise why did they discard it? Our Saviour tells us it was not the gift that sanctified the altar, but the altar that sanctified the gift. So I say it is not the epithet we use that can do honor to God, but what we employ with a reverent heart is sanctified and acceptable with Him. Let us then be careful to do all we can to exalt God in our converts' estimation and leave

it to the Holy Ghost to teach the Church in this land as He has taught it elsewhere, what terms to use in prayer. Let us, indeed, be careful as "F" suggests in our use of the objectionable pronoun, especially when many heathen are present, but I would, by no means, entirely discard it. I strongly endorse the wise words contained in the last paragraph of the article by "F." Hoping that this letter will not occupy too much of your valuable space, believe me,

Yours truly,
M. N.

Our Book Table.

The Central China Mission Press at Kiukiang has published a really fine calendar sheet in three assorted colors of paper. Price \$2.00 per 1000.

There are a number of Chinese books lying on our table calling for review. We hope in time to give them in some degree the attention their merits richly deserve.

We acknowledge the receipt of the Chinese Religious Tract Society's Calendar for 1892. It is very attractively got up with illustrations, and can be had at the Presbyterian Mission Press at \$3 per thousand.

The Trilingual Press at Seoul has issued a prospectus of *The Korean Repository*, a monthly magazine, to appear in January next. It will contain 30 pages, the subscription price being \$2 a year, and will discuss "the History, Language, Literature, Religion, Manners and Customs of the Koreans."

Translation of an Introduction to, and Notes on, the Gospel according to St. Mark; with Press Notices and Letters. Printed at the "Haukow Mission Press." September, 1891.

The Introduction is well adapted to its purpose, and many of the notes clearly and concisely express the information that so many are calling for. Some of the difficulties attending a work of this kind emerge in the specimen before us. There is danger of doing either more than ought to be done or less than the necessities of the case demand. Assuming that the main idea is to provide annotated portions of Scripture for general circulation in China, all definitions should be thoroughly simple. In this running commentary on the comparatively brief Gospel of Mark, there are no less than thirty-three references to other books of the sacred volume, many of them to the Old Testament,—a fact that would add materially to the perplexities of the outside reader. In the mention of localities, as Bethany, Bethsaida, etc., where the points of compass

are prominently referred to, the ignorant man who reads,—the Chinese generally are ignorant, including the literati,—will perhaps gain no clear conception, if haply his mind does not recur at once to some notion of geomantic art. Valuable as these notes of names and terms undoubtedly are, it is our conviction that the difficulty complained of by many missionaries has not been fairly met by any plan of annotated Scriptures yet presented to the public. If the usual objections urged against a wide circulation of the message of Divine mercy to man are accepted, to be logically consistent we are bound to make the further concession that the doctrinal teachings of Holy Writ need a systematic and wise comment, couched in terms adapted to the oriental cast of mind. But the difficulties of such an achievement are very great. The use of unfamiliar Christian terms to express an abstract Christian idea, would require, in many instances, a commentary on the annotation.

We ought not to regard it as wholly a discouraging fact that a pagan should express himself as unable to understand what has lightly passed before his eye. Spiritual truth is spiritually discerned, and not infrequently no amount of glossing in cold type can avail either to enlighten the understanding or to move the heart. Mystery in revelation is a necessity, as it is an incentive to research. It has happened again and again that the Chinese perusing for the first time a portion of the New Testament, attracted by some statement of historic fact or revealed truth beyond instant comprehension, have been led to further inquiry, and so into the realm of light and life. It is even a fact that the element of mystery, or profundity, will sometimes favorably impress the cultivated native mind, of which we have recently published in these

columns a striking example. Divine mysteries there must be,—a fact recognized not only by Christian thinkers but also intuitively, in some measure, by the average pagan intellect; but all is not mystery, and the way of salvation is open and plain to the honest seeker. If we demand perfect intelligibility to the Chinese as the test of the value to them of the book to be circulated, we shall place in their hands neither tract nor Scripture. But we know that there is much that they can understand; and, like nature's generous plan of seed-sowing, we do well to scatter far and wide the printed page.

We welcome this and every worthy contribution to a better knowledge of the Scriptures; and at the same time venture to express the hope that the Committee on Annotation, appointed by the Shanghai Conference, with such material aid as the tract societies can afford, will, as soon as possible, give us the fruit of their prospective labors.

以賽亞書釋義. Commentary on the Book of Isaiah. By the Rev. S. C. Partridge, of the Protestant Episcopal Mission. Mission Press, Shanghai, 1891.

After all that was said and written at the last General Missionary Conference, as well as all that has since appeared in the pages of THE RECORDER and elsewhere, respecting the different translations of the Holy Bible into Chinese, it would seem to need a bold man, who is very sure of his ground, to venture to give a new translation even of only a portion of it. Leaving aside the confusion already existing on what is known as the "Term question," the various renderings of our Sacred Scriptures into Chinese, all more or less different and divergent, are a source of much present difficulty, and will be a source of still more future trouble. Union and unanimity are happily now the ruling ideas of

the leaders of thought on this most important topic, and concessions are the order of the day. The addition of new and independent versions can only tend to make "confusion worse confounded."

From this point of view, the new translation of Isaiah by the Rev. S. C. Partridge, which is now before us, appears to be hardly called for. With a "Union version" now in progress, in which the oldest and best qualified missionaries in China are busily engaged, why should an individual missionary spend his valuable time and energy as well as money in translating and publishing Isaiah *de novo*? If begun before the "Union version" was organized, why now publish it separately instead of offering it for what it is worth as an aid to those engaged in preparing the new version? If a commentary on Isaiah was necessary at the present juncture, why not have temporarily used the "Delegates' version" or some other widely spread version for the text, pending the completion of the new "Union version"? These and many other questions of a similar nature will certainly be asked by some of those into whose hands a copy of this valuable book may come; while the qualifications for such an important task, which may be expected in a sinologue whose arrival in China only dates back to 1884, will assuredly also be taken into consideration. There is a great deal, however, to be said on the other side, and as we wish Mr. Partridge's painstaking work to have perfectly fair play, we shall leave others to dilate more fully on its *raison d'être* while we proceed to point out some of its many excellencies.

To begin with, the book, which is in one volume, is very well gotten up. It strikes the eye of a native as an important and valuable work, which has been thought worthy of being well printed on good white paper, in conformity to the established usages for literature

of the highest class. It is in this respect a striking contrast to the badly printed and slovenly looking copies of the Bible, or portions of it, that have come under our notice, the paper and binding of which have been of the commonest description. Is it any wonder that natives will despise a book gotten up in such a manner, even if they are willing to pay for it the small fraction of its cost which is usually charged? First impressions are usually lasting; and advantage ought to be taken of this fact in the publication of the Holy Bible. Quality rather than quantity ought to be aimed at. It is gratifying, however, to find that Mr. Partridge's book is so nicely printed. The type of the text is large, the principal commentary is medium sized and the minor notes and references are in small type. So much for the very good appearance of the book. Even the title page and preface display a certain amount of artistic taste,—plain yet neat and good.

Next as to the Commentary; it is the first, we believe, that has appeared in the Chinese language on the writings of the "Messianic Prophet." Just about enough is expounded to make the general meaning intelligible to an ordinary native who has received some preparatory training in the study of the Scriptures. The commentary, as we understand from the very modest preface, is mostly translated or compiled from Delitzsch, supplemented here and there from Bishop Wordsworth. The chief fault we have to find is its sparseness. Double or treble the amount would not have been too much. It would be unfair to compare it with the elaborate and exhaustive commentary on St. Mark's Gospel, in Chinese, by Dr. Faber, interspersed with homilies and reflections full of deep thought and valuable suggestions. Mr. Partridge tells us in his preface that he only wishes

to use the plainest and simplest style and language so as to render the Book of Isaiah as intelligible as possible; and he well and carefully carries out his purpose.

With regard to his new translation of the text, we do not suppose he would for a moment imply that he merely took the original Hebrew for his guide and made an independent rendering of it into Chinese, ignoring all previous work. On the contrary, the existing translations have evidently been made very free use of, even to copying some of their errors. In fact, it is difficult to find many important deviations in phraseology from previous versions. The great fault we have noticed in most of the translations of this Prophet, whether in Chinese or other languages, consists in coloring the meaning so as to make it conform to the generally accepted prophetic or Messianic interpretations. Instead of merely giving what the text says, neither more, nor less, and then, where necessary, pointing out in a note or comment that in addition to the primary allusions to local current events of the Prophet's days, the same words may be taken as having a prophetic or Messianic interpretation, there are not a few well meaning but over officious translators who contrive to combine their commentary with the text!

Take for instance the words of the beginning of that grand 53rd chapter, which we open on at random. They are translated in the old and new English versions as, "Who hath believed our report?" They can, however, only be satisfactorily rendered in connection with the context by, "Who hath believed what we have heard." This is given as the alternative reading in the New English version. The Delegates' version rather questionably renders it as 我所傳聞篤信者誰, or "Who believed the

report I repeated?" Mr. Partridge goes a step further and renders it 我傳傳道誰信從, or "Who hath believingly followed the doctrines we have preached?" This is entirely ignoring the primary meaning, which evidently has no reference to preaching at all! The prophet merely takes blame to himself and others for not having given due credence to the reports they had heard respecting Prince Zerubabel. When, however, Mr. Partridge comes to explain in his commentary that the words refer typically or prophetically to the rejection of Christ by the Jews, we of course feel at one with him.

This is perhaps a fair specimen of the way the text has been colored and treated in various places, not only by Mr. Partridge but by other translators of Isaiah. We only hope that more care will be exercised in this particular by the Committee of the "Union Version," so as to keep close to the original and to leave all explanation or retouching to the commentators.

And now a word as to the much vexed question of nomenclature. We are here treading on dangerous ground. Mr. Partridge has evidently given himself wholly and solely to the Roman Catholic term for God, and uses it indiscriminately wherever Jehovah occurs in the original, or the LORD or God occur in the English version. Without any bias in favor of any one term, we cannot shut our eyes to the very serious difficulties in which the translation under review is involved, and which in many cases border on the absurd. For instance, Chapter 23, ver. 1: 天主敎爾爲我之天主, or "O Lord of heaven, thou art my Lord of heaven." This sounds strange as the equivalent of "O Lord, thou art my God." Again, take Chap. 1, ver. 9: 萬有之主天主, or "The Lord of all things,

the Lord of Heaven"; this is a poor substitute for the "Lord of Hosts." Once more in Chap. 1, ver. 34, the terms are compounded in an extraordinary manner, thus: **以色列全能之天主萬有之主上主**, or "Israel's Almighty Lord of Heaven, the Lord of all, the Supreme Lord." This is not only very cumbersome and clumsy, but it is incorrect when compared with our "The Lord, the Lord of Hosts, the mighty one of Israel." A still more glaring example occurs in Chap. 10, ver. 23, where our four words, "Lord God of Hosts," are rendered by no less than eight characters, of which three are **主** or Lord, viz., **上主萬有之主天主**. This in English means, "The Supreme Lord, the Lord of all, the Lord of heaven." If "heaven" is included in the "ten thousand things," how is he the Lord of heaven as well? This is an enigma which we have not the capacity to solve. It would be useless to go on multiplying instances of the confusion which this novel method of using terms involves. Why the well known characters for Jehovah (**耶和華**) should be discarded and **天主** or "Lord of heaven" substituted indiscriminately, is more than we can understand. We regard the use of the three characters, **耶和華**, for Jehovah as one of the excellent features of the so-called "Delegates' Version."

Among the slips of the pen which we notice are the curious expression in the well prepared introduction, which reads, **天主昔予列祖之恩今亦予之也**, or "The favors which the Lord of

heaven formerly bestowed on their ancestors, he is still bestowing on them," i. e., on their ancestors! Again, in Chap. 5, 1, we find what in the English version is rendered, "On a very fruitful hill" is here expanded into **在彼山岡地豚膏腴**, or "On that mountain summit the geomantic streaks were rich and productive." This may sound very well to the Chinese who are well up in questions of Fung-shui, but is more than the original warrants.

With the few exceptions we are obliged to take to Mr. Partridge's book,—which must have cost him many a weary hour, in the midst of his very active missionary duties,—we have nothing but hearty commendation to give. We do not know another missionary of his length of time in China who could have done better, if so well. As a new translation of this wonderful and important series of prophecies, it is certain to prove of material assistance to foreign missionaries in China of all denominations, as well as to the fast growing numbers of their converts and biblical or theological students. Notwithstanding the failings which we have pointed out pretty freely, we do not hesitate to commend this new translation to the compilers of the "Union Version" as likely to prove of material assistance to them. We need not stop to point out the immense value of notes and comments to the ordinary Chinese reader. Without them the prophecies especially are all but unintelligible. Hence we hail with delight every attempt in this direction.

F.

Editorial Comment.

WE print in this number the first installment of a list of commentaries, etc., on the Bible. In the present stage of preparation the list is necessarily incomplete, and those of our readers who may have the information needed, are requested to send any appropriate item in their possession to Mr. A. Kenmure, B. and F. B. S., Shanghai.

WE offer no apology for the considerable space devoted to questions of Bible revision. The leading article on this subject will go far in the minds of many to prove the necessity of a new translation of the Scriptures in Chinese. Although unable to fully agree with the author of "The Englishman's Bible" in his estimate of our Revised Version, we are pleased to give his thoughts a place in the current discussion.

A PLEASANT surprise awaited the Rev. Dr. W. A. P. Martin, President of the Tung Wen College, on returning to Peking in the middle of September, after his well earned furlough. The students of the various departments of the college assembled in full dress in the college hall and warmly welcomed him. The Prince received him most graciously, and the Ministers of the Yamén gave him a public dinner. The cordiality of these marks of appreciation must have gone far to reconcile the worthy doctor to the prospects of another stage in college duty. We are also pleased to hear that the new edition of his "Natural Philosophy" in Chinese, ordered to be made for the perusal of the Emperor, is now ready and about to be issued for general use throughout China, with a most eulogistic and appreciative preface by the Viceroy of Chihli.

NOTWITHSTANDING the famed wisdom of ancient Egypt, the people of that country came at length to seek direction from wizards, charms and soothsayers. The magicians whose rods the rod of Aaron swallowed up, were boastful enchanters who typified in their deeds of darkness the superstition of the masses. Degrading ceremonies, connected with nature-worship, brought religion down to a very low level. In earlier times the land was governed by priests, and the kings were priests. The more exalted circle of the priesthood cherished as an exclusive inheritance the esoteric wisdom. We have no clear revelation as to what this was; but it is supposed that the initiated were taught some just conceptions of the One Supreme God, the immortality of the soul and future rewards and punishments. The popular religion was held in contempt by the wise; but the great masters of knowledge, so far from making any effort to dispel the prevailing ignorance, upheld the external rites of idolatry from patriotic purposes. It was supposed that primeval truths were too abstract for the sensual and ignorant people to comprehend. And it does not seem improbable that the Greek philosophers were influenced in their lofty speculation by those who had been admitted to the secret schools of Egypt. The "mysteries" of Grecian worship and ritual came down from high antiquity; and, being foreign to the Hellenic mind, in all probability originated within the bounds of Western Asia. There were two modes of worship in Greece, together with two classes of gods, and the doctrine of retribution in another life was common to both.

The occult and hieratic worship extended its influence to other times, and left impress on other systems of thought. Moses and Joseph were initiated into the sacred mysteries, and while some few traces of this cult may be found in the Pentateuch, we are probably indebted to the almost total silence of the great law-giver on the subject of the soul's immortality to his revolt from the Egyptian doctrine of transmigration, which became so intimately connected with animal worship. The cabala of the Jews, the rabbinic traditional interpretations of Scripture, which may not be committed to writing and is said to be known only to a few learned masters in Israel, and the cryptography of some of the Oriental peoples, may have remote yet a certain intimate connection with the occult arts cultivated by pagan priests and kings in the land of the Sphynx. Has any of this hidden light been handed down to the sages of Eastern Asia? What trace of it, if any, can be found in classic literature, in the religious teaching, or in popular legend?

SIR CHARLES A. ELLIOTT, Lieut.-Governor of Bengal, in a recent public address, very effectively replied to attacks made by the opponents and critics of missions. Commenting on the idea so often advanced that missionaries ought to imitate the ascetic and self-renouncing reformers who have founded sects and started religious movements in India, he showed that to accomplish the object one would have to assume the character of "a naked fakir, living alone in a secluded hut, depending for his daily food on the contributions of his worshippers, on whom he bestows incantations against disease, or teaches the formula, repetition of which makes them his disciples." The observations of Sir Charles on

the theory of those who advocate economy and preach the doctrine of cheap missions, are so excellent that we quote at some length:—

"The mere reduction of the missionary's income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty, which would undermine his constitution without in any way increasing his usefulness, or making him venerable in the eyes of the people. On the contrary, I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order and its friendly accessibility to all visitors, is a civilizing agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their society; but where this is not the case, I am quite sure nothing will be gained, either in efficiency or in real economy, by cutting down their salaries. There is indeed one way of cheapening missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of native pastors. And the ideal picture such an one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary as a centre of a great Native agency, having on him the care of many Churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice."

A VERY interesting controversy on "the causes of the riots" has been going on in the *N.-C. Daily*

News. Dr. Griffith John affirms, and one correspondent over the signature "A" practically agrees with him, that the grand aim of the present movement is to expel out of the country foreigners of every class, that the effort may be traced to official sources, and that "the real question which the foreign powers have to consider at the present time is this: Shall we maintain our present position in China, or shall we bow to the Chinese idea and clear out?" Mr. Drummond, a lawyer of recognized ability, who has studied the situation with profound interest, reaches a different conclusion, and believes that recent and existing troubles have originated in the mutual jealousy of Hunan and Anghui factions, and in a powerful and thoroughly organized movement on the part of secret societies having for their ultimate object the overthrow of the Manchu dynasty.

Thoughtful men will divide upon this subject,—an inevitable circumstance, since many of the facts involved are concealed or distorted by the usual Chinese duplicity. It may be that the Emperor and his advisers look with a certain degree of complacency upon the anti-

foreign crusade, in the hope that it may succeed without involving dangerous complications with Europe. Some things are clear to the understanding of every intelligent and candid observer: (1) preparation for the destruction of foreign property had been going on for years under the observation of officials without any serious attempt on their part to stop it; (2) the movement is not distinctively anti-missionary; (3) "China exclusively for the Chinese" is the idea, official, or otherwise, or both; (4) the Imperial Missionary Decree seemed to indicate a change of policy at Peking, but the fact appears that the "Edict and its publication in the *Gazette* was obtained with great difficulty," and, to all appearance, has failed to command the influence we had a right to expect from a document of the kind bearing the seal of highest authority. It is more than probable that the issue of the hour for us who are in China, will be indefinitely postponed, through a combination of circumstances fortunate for the government and as the due reward of a *finesse* that has often proved more than a match for Western diplomacy.

Missionary News.

—Rev. H. Olin Cady, of the West China M. E. Mission, began work in Chentu, the Capital of Szchuen province, on the 28th of July. On the occasion of opening his chapel, he gave a feast, inviting his neighbors, the elders of the ward and the Christians from the China Inland Mission. Dr. Parry gave an excellent and appropriate address. The friends of the sister mission have been very helpful and cordial, Mr. Cady writes. He also says that "the people seem friendly and the officials well dis-

posed. We are encouraged by interest on the part of some."

—After telling of a visit to some large cities in Shanghai district, the Rev. W. Muirhead reports to his home journal: "It was a cause of regret to us to see that in the fields, near Cha-pu, the poppy was growing. There used to be various cereals cultivated there, but the destructive poison is now being raised. We spoke to the farmers at work that it was a sad thing to observe what they were doing. Their reply at once was: 'You foreigners have

profited by the opium hitherto, and we are determined to cut you out of it and to obtain the benefit of it ourselves.' The cultivation of the evil thing is proceeding on an extensive scale far and wide, and everywhere hastening on the ruin of the people."

—The *Bombay Guardian* tells us that "Korea presents a striking illustration of the irresistible advance of the Kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria." We would like to obtain more definite information respecting this movement.

—Miss M'Dannald writes from Soochow: "The native Christian women, though few in numbers, seem to be awaking to their responsibilities. It is touching to hear them from an overflowing heart telling others of the love of Jesus and exhorting them to worship the true God. Let those who are inclined to look slightly upon missions witness such scenes, and they will agree with me that the sacrifice of the missionary (if it be one) pays a thousand times."

—It is reported that when the people in Kobe, Japan, were suffering great want, several starving to death, the students of the Kobe Girls' School for three weeks ate nothing for breakfast but rice and pickles, that they might save something to give to poor people. Nearly ten dollars was saved in this way.

—A missionary writing to *Church at Home and Abroad*, says: "I want also to speak of one of the members at Dyiang-loh. His name is Waen Nyiioh, and he is a painter. Ten years ago he heard

the Gospel at our chapel, and, procuring a copy of the Gospel of Luke, he read it through at his home and was convinced of the truth of Christianity, and accepted Christ as his Saviour, though he found much in the book which he could not understand. Being a man of fair mental calibre, he is also a man of energy and influence among his fellow-men. He has done voluntary preaching as he was able."

—Archdeacon Wolfe, although complaining of a want of prosperity in the work at Foochow, reports a number of interesting facts from that city. He says: "The two sons of Mr. Ho, one of the earliest converts in this city, who were baptized by myself when they were only a few days old, and who are now married, one to the daughter of the Rev. Wong Kiu-taik, the other to the daughter of the Rev. Ting Sing ki, are most earnest and zealous as voluntary helpers. They both keep a watchmakers' shop in this city, and are examples of what Christian mechanics and tradesmen should be. The eldest is a most earnest and powerful speaker, and frequently, both by day and by night, he may be seen in the mission churches and preaching places addressing crowds of attentive and eager listeners. This man also takes trips to some of the country stations to stir up the flagging zeal of the converts."

—Rev. G. H. Hubbard, of the A. B. C. F. M., Foochow, under date of October 10th, sends us this bit of information: "Everything is quiet about here now. September 19th Vice-Consul P. F. Hausser informed the foreign community at Pagoda Anchorage, by circular, that serious disturbance might arise at any moment. Many were disturbed and continued in suspense for some time. Some took to house-boats, some went to steamers in the harbor. A guard was sent to the Vice-Consulate from H. B. M.

gun-boat *Plover* for some time, but it is now discontinued. Mr. Hausser, feeling that his action had displeased the Ko-lao-huei at the Foochow Arsenal, removed to Foochow, and Mr. Sundius came to Pagoda Anchorage. I am working daily in the villages along the Min River and its creeks and never had better opportunities nor kindlier attention from the natives."

—So far as the state of things in the West is concerned there seems to be no reason why reinforcements should not come. Things have never appeared quieter in Chungking, though the people are talking much now about the Ichang riot. They of course believe in the baby story. How precious babies are becoming! We dedicated our new hospital yesterday in the presence of about 200 Christians, adherents and friends. We are doing each day's work as it comes, trusting Him who is able to protect and keep us.—*Rev. Spencer Lewis, M. E. M.*

—I am anxious that something be done and that soon, or else let the foreign powers move out and say they do not intend to do anything and then we may know what to expect. The latest in Nanking is, "a lost child;" notices have been put up on the foreign compounds offering rewards for any information leading to the recovery of the child. The child is said to be lost from the south part of the city, some three miles from the nearest foreign residence, and, strange to say, no notices of the kind have been put up in that part of the city. The notice does not accuse the foreigners of stealing the child, but it looks like one of their old games. An old Chinese teacher said to me, "That is a bad omen; you want to watch out for this kind of talk."—*Rev. D. W. Nichols, M. E. M.*

—*Rev. T. R. Stevenson*, of Union Church, Shanghai, on a recent Sunday, delivered two able discourses

in reference to the modern missionary movement, and took collections for that object, amounting to \$200.

—The Moravian Mission at Leh, in Ladakh, on the borders of Thibet, has recently suffered a grievous loss in the deaths of three of its members,—Dr. and Mrs. Marx and the Rev. F. A. Redslob. All the party, one after the other, were attacked by influenza, which had broken out there. Dr. Marx succumbed to pneumonia, which followed the influenza, Mrs. Marx to a premature confinement and Mr. Redslob to the strain which their illness and death brought upon him. Dr. Marx, a former student of the Edinburgh Medical Missionary Society, is spoken of as a young man "of singular devotion and capacity." Mr. Redslob, a senior missionary, is described as "a simple, noble-minded man whose life was a sermon." The surviving member of the mission has made his way back to Kashmir. Some of our readers will remember that it was of this mission that Mrs. Bishop (Miss Isabella Bird) spoke so interestingly at the Moravian Mission's annual meeting in May.

—Writing to a friend from Moukden, Rev. George Douglas relates the following among many other interesting incidents:—"For the last six weeks I have been travelling with Mr. Fulton, one of our Irish brethren, in the North and West. Let me try to give you a glimpse of the work we have been doing there. Our first stage was Shin-min-tun, a large town, forty miles away. A small congregation has been in existence there for some time, with a membership of forty or fifty. We arrived on a Saturday night, and found several of the members gathered at the chapel awaiting us. They are generally of the better-to-do merchant class; and as they exercise considerable influence in the community, our cause there is bound to grow.

Several of them gathered into the back room and sat on till far into the night, chatting about spiritual matters and the progress of the Gospel in the region round about.

One of the latest accessions is a most important one. Our friend's name is Mr. Li; and, as he is a grandson of a late tutor of the Emperor, and himself possesses, I think, the 3rd Chinese Literary Degree, it is impossible to foretell where his influence may not extend. He was converted, he says, by reading a book of Dr. Faber's, of Shanghai, on Christian Civilization, which led him to the Four Gospels. He read them in a single night, and when he laid them down was fully convinced that here was the truth he had been seeking all his days; accordingly, he at once took steps to find the missionary and be baptized. He travelled from near the Mongolian frontier to Shin-min-tun, where he found our evangelist, Mr. Shü, and waited there till Mr. Fulton came. The latter is quite enthusiastic about him, and looks forward eagerly to a wide development of the work in his hands."

NOTICE TO THE CONFERENCE TRANSLATORS.

A meeting is appointed to be held at Dr. Allen's house, Shanghai, November 20. On arrival in

Shanghai, if the translators will inquire either at the Mission Press, 18 Peking Road, or of Mr. E. Evans, 8 Seward Road, they will learn at what house preparations have been made for their reception.

ANNOTATED BIBLE.

The Committee for the Annotated Bible, undertaken by the Conference of May, 1890, originally consisted of twelve members, whose names are given in the Conference Records. By the votes of whose committee two new members have been now elected to fill vacancies. Rev. W. Muirhead takes the place of Dr. Williamson, deceased, and Rev. L. N. Wheeler, D.D., that of Dr. Nevius, resigned and now in the United States. Dr. Edkins has been elected Chairman, and Rev. J. W. Stevenson, Secretary. The Secretary is expected soon from England, and on his arrival other members, called to Shanghai by translating duties, will, it is expected, be in attendance also. By the addition of two new Shanghai members the Committee becomes effective, and it will be possible to take up the questions raised by the publication of English Notes on Mark at Hankow by Mr. J. Archibald and by the symptoms observable in other quarters of special interest in the subject of an Annotated Bible.—J. E.

Diary of Events in the Far East.

September, 1891.

28th.—Inauguration of the Carbon-nages Co's. Railway at Hongay, Tonkin, by M. de Lanessau, Governor-General and Admiral Fournier.

October, 1891.

1st.—*Gazette* Extraordinary issued by the Governor of Hongkong, prohibiting the exportation of arms and ammunition, naval and military stores from the Colony for a period of six months.

—The Customs make an important seizure of arms at Tientsin.

—Railway collision at Kioto, Japan, 400 persons injured, none fatally.

—A young foreigner, the son of a Com-

missioner of Customs, competes for the M.A. degree at Peking by special permission from the Throne. *Hupao*.

4th.—Attempted escape from H. B. M.'s Consular Gaol, Shanghai, of Charles H. A. W. Mason, who was supposed to be implicated in a Ko-lao-hwei conspiracy against the Chinese government.

6th.—Three heavy shocks of earthquake occur at Yokohama, Japan.

14th.—The *Oshima Kan*, a twin-screw steel gun-boat of 630 tons displacement and 1200 h.p., launched at the Onohama Naval Yard, Japan.

24th.—Translation by Dr. G. John, in *N.-C. D. News*, of a remarkable